

THE
THEATER OF THE
Popes Monarchie:

Wherein is described as well
the vncleane Lives of that wicked
generation, as also their An-
ticbristian gouernment,
and vsurped kingdome:

Togeather with their horri-
ble Superstition, and blasphe-
mous religion, as it is now vsed at
this present, where Antichrist
the Pope & his mem-
bers do beare rule.

By Phillip Stubbes.

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★(2-134)

To the right Honorable,
Robert Lord Ritche,
his singular good Lorde and Mæcenas,
Philippe Stubbes, wi sheth all prosperitie
in this life with increase of Honour
and eternall felicitie in the
heauenly Hyerarchie by Iesus
Christ.



IN the Gospell after S. Matthewe (right honorable, and my very good Lorde) oure Sauoure Christ teacheth vs most notably, how to knowe and discerne false Prophetes, from such as bee the true Pastours, & Ambassadors of Iesus Christ: when he saith, They shall come vnto you in sheepes clothing, but inwardly they are rauening wolues, you shal know the by their fruites. Then if the fruites of conuersation bee the ensignes, the badges, and cognizances to know false Prophets by (as our sauiour sayth they are) the surely may we iudge, nay certainly perswade our selues that the Papistes are those false Prophetes, Apostataes, and seducers

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which the word of God speaketh of: as in the further discourse of this booke shall manifestly appeare: for not only do their works & fruits conuince them heereof, but also their false, seditious erronious, and heretical doctrine doth argue the same. But they will easily wipe away this blot: and saye that we are those false Prophets of whom Christ speaketh of. To whom I answere, let their workes, and doctrine bee compared to ours, and bothe peyzed in the equall ballance of Gods worde (the onely touchstone to trie all controuerfies by) and then shall it easily appeare whether they or wee are the false Prophetes. Doe not they come vnto vs in sheeps cloathing, I meane in suche habite as portendeth all kinde of austeritie, humilitie, and holinesse of life outwardly: as namelye, in their Surpleses, Copes, Tippetts, forked Cappes, Miters, Hattes, Crofiers, Hoodes, Cowles, Tunicles, Sandals, Shirtes of hayre, and a thousande other like playerlike garmentes? yea and doe they not reache that all holinesse consisteth in these ragges? Is not this to come in sheeps cloathing? But they will object, if thys bee so, why doe you weare some of these garmentes? I answere, we haue some of them in deede

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but that is vppon sufferance and permission onely, not vppon constrainte or necessitie as theirs are. Besides, ours is commaunded by a Christian Queene, and therefore lawfull, theirs by Antichriste, and therefore vnlawfull. Againe we vse them as things indifferent they as things of necessitie, we repose no religion in them, they relye holy vpon them.

And for theyr doctrine, it is so erronious, so corrupte, so seditious, nay so blasphemous, and Sacrilegious, that it would grieue a Christian manne to thinke of it: As Prayer for the dead, Iustification by good works, Purgatorie, *Limbo Patrum*, Inheret Rightuoufnesse, Inuocation to Saints, Transubstantiation, Adoration of Images, their seuen couterfait Sacramentes extreeme vnctiō, christening of Bels, hallowing of churches & churchyardes, makinge of holy bread, holy water, Auricular confession, shrift, penāce, absolutiō, masse, mattēs, diriges, Lady Psalters, tapers, candles, bedes censings, ringings, perfuminges, & legions of like trūperies, which the word of God knoweth not: of al which pointes of doctrine of theirs I wil in-treat in a book by it self god willing very shortly, wherein shal appeare whether they or we haue y^e truth. This is their godly doctrine which

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ether it com neter to the word of God, or ours,
let the world iudge. And yet notwithstanding
they set a faire face on it, they stamp and stare,
& beare the world in hand, 'that theirs is the
truth. For say they, our doctrine standeth vpon
sure pillers, antiquitie, vniuersalitie, generalitie
& the like. Our doctrine is proued by discent
of Bishops from time to time, by consent of
all nations and so foorth, but your doctrine
is newe and starte vppe the laste day, &c. But
whether theirs or ours bee the newer it shall
appeare in the discourse following. First wee
are able to proue that our doctrine is auncien-
ter then theirs, ye as auncient as God himselte
whose truth it is. And first to begin with the
diuine institution in Paradice: wee reade that
God the father gaue vnto Adam his word &
commandement, to wit: Thou shalt not eate
of the tree of knowledge of good and euil, in-
grauing, and as it were imprinting, this word
& commandement in the heart of Adam, and
in him, in all his posteritie. By the which lawe,
of conscience men liued almost 2000. yeeres
without any other law or word written, being
guided & directed by the holy Ghost in all
their actions: the 2000. yeeres being ended, &
men waxing dissolute, licentious & wicked, y
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Lord (as *Theophilactus* witnesseth) disdaining to speake to them any longer by his spirit for that they became wicked, gaue the 2^d Lawe, (for before they hadde no written Lawe, God appearing to them I meane the fathers and Patryarches, in visions in apparitions, in dreames, sometime in the forme of angels, & waifaring men, sometime in one shape, sometime in an other, according as their weakenesse could beare) written by the finger of God in two tables of stone, which is the x. commaundements. Then Moses at the commaundement of God committing to writing, the x. commaundements with his other fīue books, as he was taught and directed by the suggestion of the spirit of God, ruled the Israelites thereby. The old testament being thus written by the seruant of God Moses, & his faithful prophets at the commaundement of God, continued in force til the cōming of Christ, which was in effect 2000. yeeres after. The our sauour Iesus Christ, cōming in the flesh, gaue in commaundement to his Euangelists, Apostles, and prophets to write the new testamēt, which they, by the direction of gods spirit, did most happily perform. These 2. testaments now, the old & the new God be thāked, we haue. Now let the

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papists disprove this if they can, or if they haue any other Gospell, let the bring it forth: They canot deny, but we haue the same word of god which God the father, our sauiour Christe & the holy ghost haue giuen to the woorld: & this being graunted, it must needs folow, that our doctrine is true, & theirs most false. Now let them deriue their antichristian doctrine lineally from suche antiquitie, & truth as this, if they can: but that they shall neuer bee able to do. For their doctrine hath bin longer in patching, then Solomons temple was in building. Yea within these x or xii. hundred yeeres, there was not a scrap of their pestiferous doctrine coyned: no the egg was not the laid that hatched that poisoned Cocatrice. Then the truth of gods word through the iniquitie of time, beginning by little & little to suffer eclipse, at the last sprang vp such mountaines of heresies, & corruptiōs, cast out of the bottomles pit, & as it were spewed out of the Diuels mouth, that the truth was altogether obscured.

Then Antichrist the pope sprong vp challenging superioritie ouer all the face of the earth, and he begun the Romish religion, & so euery one succeeding him put to somewhat yea euery Frier, Monk, Abbot, Prior, Prouost, parson, Vi-

car,

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car, Cardinal, and euen al in general added to it, euery one a patch. So that the papists religion (if it may bee called a Religion) is nothing els than the shredde, the peeces and patches, the drosse & dregs of corruptible me: & ours the doctrine of the holy ghost. But although that it could not be proued that our doctrine is auncienter then theirs, yet the truth of the same dependeth not vpon the antiquity. For Christ saith in the Gospel, *Ego sum via, veritas & vita*: I am the way, the truth, and the life. He saith not, I am custome, I am antiquity. And therefore I say *Antiquitas sine veritate est vetustas erroris*: Antiquity without truth, is the auncient of error. Custome, nor antiquity can not make that true, whiche in the beginning was false: neither can the nouelties, or newnes of any thing make that false, which of it selfe is true. Hereby it is manifest, that the papistes doctrine is a doctrine of noueltie (I had almost said of diuilty) and ours a doctrine of al auncientnes the auncientest; and yet wold they carry away the truth with a counterfeit shew of antiquitie. And whereas also they depend so much vpon vniuersality forsooth, god be thanked, their doctrine is not so vniuersal, as they make fare of. For if y^e number of the that haue receiued

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receiued it bee compared to the number of
thé that haue not receiued it, they shal seeme
not to bee one for a thousande, naye not one
for ten thousand. For all the Easte church
neuer receyued his doctrine, the Greeke
Church neuer admitted it. The greatest parte
of Italy, of Fraúce, of Flaúders, Russhia, Musco-
uia, Denmarke, England, Scotland, Ireland, and
many other countries besides, haue vtterly cast
off his Antichristian yoke & vsurped govern-
ment. And therefore is not his doctrine so v-
niuersal as he wold perswade the world. But
they will saye, who shal be iudge of the truthe
of our and your Doctrine betwixt vs, I aun-
swere, the word of God according to this say-
ing of our sauiour Christ. *Verbum quod ego
predicani vobis indicabit nouissimo die:*
The woorde that I haue preached vnto you,
shall iudge in the last daye.

But to leaue their doctrine, and to come
to their liues: it is obiected, they liue well, and
are plentiful in good works then we, there-
fore their doctrine and their faithe is the
truth. I aunswere there is a *non sequitur* or
rather a mere *Fallax* in this argument, for
good works before the world is one thing, &
good workes before God is another. Those
which

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which in the eies of the worlde seeme to bee good works, may be before god most filthy & abhominable: except they spring out of a lively faith it is vnpossible they shuld please God, as Paule sayeth. The Iewes, the Turkes, the Paganes, and Infidels doe good workes outwardly (as it shoulde seeme) but because they are wythout Faith, they please not God. And euen suche are our Papystes good woorkes: if they may be called, Good works, and not rather *Ciuiilia opera* Ciuel woorkes or woorkes of office, which the Diuelles them selues may doe. Besides this, if they doe any good woorkes, they are most detestable and lothsome before God, because they seeke to be iustified and saued by them, yea to merite heauen, & to make God greatly indebted and beholden vnto them. And therefore I conclude that the papists although they do neuer so many good works outwardly, yet are they but hypocritical, and no true good woorkes indeed. They erre in the nature of good works also: for those wherevpon the Lorde hath set his scale and brande of curse and malediction for euer, they call good woorkes: as namely the building and erecting of Abbeies, nunneries, priories monasteries, & other religious houses, guilding
of

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of Images, erecting of Idols and statuaries in churches: creeping and offering to crosses, giuing of money to buy cups chalices, copes, & other rich ornāmets of the church. To bestow largely vpon bells, but specially vpō priests and clarks to sing masse for their soules, diriges tré-talles, Ladyes Psalters, suppressing of Gods worde, slaying, murthering & killing of Gods Saintes for the maintenāce of their kingdom, & a thousand like, which they cal good works, but indeed are y^e works of the Diuel. But such as the worde of God doth commend vnto vs for good works, as namely, to visite those that are in prison, to clothe the naked, to feed the hungry, to lodge the harbourlesse, to relieue the poore & needy, to helpe poore orphanes, widows and fatherlesse to their ryght, and such other good woorks, with them they haue nothing to do, or if they haue, they doe them in such sorte, and with such a mind, and intention, as they are not to be called good works, in respect of the end, as I haue shewed before. Thus we (see right honourable & most illustrious Lord) how they delude the worlde with their pretended shew of good works and doctrine: neyther whereof are agreeable to the word of God. For as for them, they haue not,
nor

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nor will haue anye thing in the Church but mens traditions, humane inuentions, and vaine constitutions of corruptible men, formed and framed in the forge of their own deceitfull brayns, whereas the Lorde speaking from heauen, saith, *Hic est filius meus dilectus ipsum audite.* This is my welbeloued sonne heare him, heare him. And in the Gospel after S. Matthew, our sauour Christ saith: In vain doe they worshippe me, teaching the doctrines and traditions of men: And yet for all this they will haue nothing in the church, but the vaine traditiōs of men, cleane contrary to the word of God. And, as for their adulterate liues, if any man waigh thē in the ballaūce of impartial iudgment, he shal find them worse then the Sodomites, how soeuer they blanch them, and set a glosse vpon them, to bleare the eies of the world withal. And no maruaile, that they liue most vilely. For whē they haue done, they haue a tricke of Legerdymayn to obsolue them selues *a culpa & pena*, that is from the fault be it neuer so haynous, & frō the punishment due for the fault. Al which abuses because I haue laid thē down more at large in the further proceesse of this booke, I wil referre your honor to the same.

And now (my very good Lord) to bende

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to bend my style towards your honour. What
shal I say? May it not be woondred, with what
face I haue presumed to dedicate this woorke
to your Honourable Lordshippe rather then
to many others? Truly it maye so. But two
thinges in especiall haue moued me thereto:
¶ one, the Godly affectiō & zeale which your
Lordship beareth in sacred brest to the truth
of God his worde and true religion: the other
the vnfayned goodwill and fidelitie which I
euer haue and doe beare to that honorable
house, the verie diademe and mirroure of true
nobilitie. And to say truthe, to whom should
one dedicate the fruites of his labours, but to
such as be both learned themselues, and other-
wise famous and illustrious? whiche thing (yf
it be so) to whō shold I present these fewe blos-
sōes of my immature studies rather then to
your honorable Lordship? whose worthy fame
not onely for your incomparable curtesie, af-
fabilitie, and gentlenes to wardes all men, but
also and in especiall for your singular zeale to
God his sacred truth, integritie of life, libera-
litie to wardes them that haue need, valoure,
prowesse, magnanimitie, or els whatsoever
may decore or beautifie true nobilitie, is blo-
wen throughe out all Europe. Which brute
throughe

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It hrough the golden trumpe of fame, sounding in my eares, excited me the rather to present this my booke to your sacred honour, rather then to anye others : moste humblye beseeching the same not onely to pardon my great presumption in this my bolde attempt, but also to receiue the same into your honors patronage and protection, defending as well the author from the open violence of malicious enemies, as also the booke from the slanderous tongues of flouting *Momus*, and raylinge *Zoilus*, to whom all good thinges are had in contempte, and I shall daylie praye to God for your honorable Lordeshippe long to continue in health, and prosperity both of body and soule with increase of much honor, reward of laudable vertue, and eternall felicitie in the heauens by Iesus Christ.

Your honours most humble to
command *Philippe Stubbes.*

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Popes monarchy, wherein is described as wel the vncleane lues of that wicked generation, as also their Antichristian government, and vsurped kingdome: together with their horrible superstition, and blasphemous religion, as it is now vsed at this present, where Antichrist the Pope and his members doe beare rule.

The Speakers. Philemon and Stuperius.

Philemon.



Y friende (Stuperius) seeing it hath pleased God that we be heare mette togeather at thys present so conueniētly: let vs spend the tyme in some suche godly talke, and communication, as both maye
A tende

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VVhy manne
was created.

What accoſts
wee muſt ren-
der at the day
of iudgement.

tend to the glory of God (for to that end chiefly was man ordeined:) and alſo to the mutual edification one of another: knowing that at the day of iudgement we muſt réder accounts, not only for al our thoughts, words, and deeds (whether they be good or bad) but alſo for euey leaſt moment of time that hath been lent vs in thys life, how we haue ſpent and beſtowed the ſame.

All our ſpee-
ches ought to
bee to Gods
glory.

Stu. I am very glad (brother Philemon) to heare you ſo well affected. And with all my heart, I will obeye your good aduertisement and godly requeſt: aſſuring you, that I reioyce not a litle of ſuch a good companion. For indeede (as you ſay) all our ſpeeches ought to tende to the glory of GOD. And therefore when we ſpeake, wee ought to folowe the commaundement of the Apoſtle, who ſayeth. *Si quis loquitur, ut ſermo Dei loquatur.* That is, If any mā ſpeake, let him ſpeake as the word of God teacheth him. Again, we haue another commaundement geuen vs by God himſelfe in the ſixt of Deuteronomie
namely,

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namely that we talke and commune of the worde of God, when wee rise vp in the morning, when we are at our meat, when wee lay vs downe to sleepe, when wee walke abroad by the waye, when we are at home in our houses, or whatsoever wee doe els, all our communication ought to be of God, and of his wondrous workes. And the Apostle in another place willet vs that our communication be such, as may giue grace to the hearers, and not offence to anye. But now adayes the cleane contrarie is euery where practysed. For if anye man talke of the worde of **G O D** neuer so lyttle a whyle, doeth it not *more nauseam* as it were, that is, seemeth it not lothesome, when in the meane tyme too talke of bawdye, of filchinesse and vncleanenesse, a whole houre, a whole daye together, yea all their liues thorow seemeth a recreation (as they call it) and an exercyse most pleasant. But if they would remember what our sauiour Christ saith in the gospel of S. Mathew 12. chap. I think they would take heede what they said. *De omni verbo otioso ho-*

VVe ought alway to talke of the woordes of God.

Filthy talke counted a recreation.

Mat. 12.

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mines reddisuri sunt rationem nouissimo die. That is: Men shal giue account of euery ydle word at the day of iudgement. Againe hee telleth them that *Ex sermonibus suis iustificabuntur, & ex sermonibus suis condemnabuntur.* Of their wordes they shall be iustified, and of their words, they shalbe cōdemned. If they woulde bee mindeful of this, I doubt not, but they wold leaue off to interlace their speeches as they doe wyth bawdry, scurrilitie, wantonnesse, & blasphemy, with swearing, cursing, and banning, rather resembling heerein the infernall furies then sober wylz Christians.

A caueat for
vncleane tal-
kers.

All filthy talke
condemned.

Phile. You haue saide well. And therefore the Apostle Iames biddeth vs, if we be merry, to sing Psalmes, & if we be sadde or sorrowfull to pray: by whiche rule of the Apostle is forbid and condemned all filthye talke or communication contrary to the word of God, all vncleane woordes, wanton songues, lasciuious sonettes, bawdye ballades, and all other prophane talke whatsoeuer, For wherefore

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fore did the maiestie of GOD giue vnto manne the vse of the tongue aboue all other creatures, but to this ende? namely, that he might glorifie his Creator therewith, and edifie his Christian brethren? And therfore that wee may discharge our dueties, as well in the one as in the other, let vs descende intoo some particular poynts, which we may handle to the glory of God, and our mutuall edification.

VVhy God gaue man the vse of the tongue.

Stupe. I am wel contented, proceed in Gods name, and demaund what you will.

Phile. I pray you how many churches are there generally?

Stupe. To speake generally there be two Churches. to wit, the Church of God, & the Church of the Diuel: the beloued spouse of Christ, & the whoorish synagogue of Sathan, the Electe, and the Reprobate, the vessels of saluation, & the vessels of damnation.

Two Churches.

Philem. Howe many folde is the Church of God?

Stupe. Two fold, militant, and triumphanc

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Militant church
what it is.

Church triumphant
what it is.

Church try-
umphant and
militant all
one.

umphant. Militant is that, which beyng
dispersed euery where vpon the face of
the earth, fighteth and warreth dayly a-
gainst the Diuell, the world & the fleshe.
And Triumphant is that, which beeing
deliuered out of this life, resteth in eter-
nall gloyp. Both which Churches Mili-
tant & Triumphant, as they be mebers
of one mysticall bodye (Christe Iesus) so
shal they after the dissolution of this life,
bee vnited together as members of the
same bodye, christ Iesus being their head.
And albeit that they be distinct in tyme
and place onely, yet make they both, but
one true Church of God, as many mem-
bers make but one perfect bodye.

Phile. Howe manye folde is the
Church malignant?

Stupe. Two fold, the wicked & re-
probate, which liue here militant vpon
the earth, & the wicked reprobats which
are departed hence, which last may bee
called the Church infernall.

Phile. Why cal you it militant?

Stupe. Because it fighteth & war-
reth against God, against Christ Iesus
his worde, against his gloyp and sacred
trueth

2^d true
Church

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trueth in al things, yea, and agaynst all
godlinesse and vertue in general.

Phile. Why cal you it the Church
infernal?

Stupe. Because it beeing dissolued,
liueth in eternal paines, suffering (in the
iustice of God,) the punishment of euer-
lasting damnation. And euē as the myl-
itant & triumphant Church of God, doe
make but one body: so these Churches of
the diuel, both which do liue here, & whi-
are departed hēce do make but one bodie
also, the Diuel being the head thereof.

corrupt

and false

Philemon. What doe you call the
Church of God?

Stupe. I cal the Church of God, the
vniuersal number, & society of al Chri-
stian people, dispearsed throughtout the
whole worlde agreeing together in one
trueth, one faith, and one hope of eternal
life by Iesus Christ.

What the
church of G
is.

Phile. What be the marks and to-
kens wherby this church is knowen,
and discerned from the Church ma-
lignant, and sinagogue of sathan?

Stu. They bee many, but especially
these. The true preaching of the worde

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The infallible
markes of the
true Church.

of God, the due administration of the sacramentes, the execution of Ecclesiastical discipline according to the prescrip-
rule of Gods woorde, and the like. So
that where thou seest these things duely
& truely practised, know thou that there
is the vndoubted church of God. Upon
the other side where thou seest all these
things neglected (as it is in the papacie)
nay cleane impugned, knowe thou, that
there is not so much as the face of the
true visible Church of God but the con-
terfeit church of Sathan where the Di-
uel maketh his continual residence.

Q

Phile. Seeing that the Lorde hath
his Churche his beloued spouse, and
chosen congregation in this worlde,
whō hath he constituted the supreme
head, and gouernour of the same.

A

Stupe. Christ Iesus whose the bo-
die is, muste needes bee the heade of the
Churche, according to the saying of the
Apostle. I will that you knowe that
Christ is the heade of euery manne. A.
gayne, God hath made al things subiect
vnder his feete, and hath appointed him
ouer al things to be head ouer ꝑ church.

In

Cor. 11. 3.

he. 1. 22.

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In another place he saith: But let vs fo^r Ephe. 4. 15.
lowe the truth in loue, and in all things
grow vp in him, which is the head, that
is Christ. And to the Collossians he saith
plainly thus: And hee (meaning Christ) Colof. 1. 18.
is the head of the bodie of the Church.
Againe in the second chapter following Colof. 2. 10.
he sayth: And yee are complete in him,
which is the head of all principallitie and
power. And further in the booke of Sa- 2. Sam. 22. 44
muel he saith: Thou hast deliuered mee
from the contentions of my people, thou
hast preserved me to bee head ouer nati-
ons, &c. By all which places (besides in-
finite the like, which, fearing least I Christ the on-
might seeme tedious, I omit) it appea- lie head of his
reth that Christ Iesus onely is the sole, body the
true, & only head of his body the church, church,
and not anye other power or principali-
tie vpon earth whatsoeuer. And althogh
that Christ bee the onelie vniuersall &
peremptorie head of his Church, yet my
meaning is not to denie Christian Prin-
ces that lawefull power and authoritie
which y^e word of god doth allow the: that Howe princes
is to be the chief heads ouer euery seue- are heads ouer
rall Church or congregation, and ouer the church of
God.

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euery particular person and member of the same, within theyr kingdomes and dominions as his Lieutenants, and Vicegerents vnder hym, to rule and gouerne the people of God by the rule and scepter of his worde.

R Phile. But I haue harde that no christian prince can be head ouer the Church of God, but the pope onlie, what is your opinion in that?

A Stupe. In deede the Pope (I will not denie) is Supream head ouer the vniuersall Church vpon the earth: but of what vniuersall Church? Of the Catholike or vniuersal church of sata (according to my former diuision). Of this malignant church I confesse he is the only Supreme head. But ouer the church of God, the Spouse of Christe Iesus, hee is so farre from being head, that hee is not so much as a perfect member of the same: For prooffe whereof, doe marke but thys one reason: he that impugnech the worde of God, and the doctrine of Christ Iesus wittingly and wilfully is no true member of Christe Iesus. But the Pope (as the worlde beareth wit-

The pope head
ouer the church
of Satan.

The pope no
head ouer the
church of god,
nor any mem-
ber of the
same.

the Popes Monarchie.

nesse) in all his Actes, Dooinges, and
Proceedynges generally, impugnethe
the woorde of **G D D** both witting-
lye and willingly, *ergo*, neither hee nor
any of hys Adherents are the true mem-
bers of the mysticall bodie of **Christe**
Iesus.

And notwithstandinge, that hee is
conuincied both by the woorde of **G D D**,
the testimonie of his owne conscience, &
the common verdict of all the woorld,
that he is so farre frō being the supreme
heade ouer the Uniuersall Church of
Christe vppon the earth, that hee is not
any true member thereof, yet hee bea-
reth (or woulde beare) the worlde in
hande, that hee is the onely Supream
head ouer the Church of **G D D**, that
Christe Iesus hath made and constitute
hym his Vicare, and Lieutenant ge-
nerall, to rule and reigne according too
hys owne corrupt humour. But howe
falsly hee arrogateth this superioritye
to hymselfe, euery manne (except wil-
fullie blynde) maye perceyue. For is
not the Church of **G D D**, the wyfe
and Spouse of **Christe Iesus**?

The pope is
pudent.

The pope d
indeed the
worlds.

The Pope a
verlet.

howe

The Theater of

howe dareth he challenge to be head o-
uer another mans wife? Is he not a ver-
let, that will require it? and is not the
wife a harlot that will permit it? And
is not that a monstrous bodye, whiche
hath moe heads then one? Therefore co-
conclude, Christ Iesus is the only Su-
preme head of the Church, and not
the Pope. The Pope hath his Church
(to wit the malignant church, & Sina-
gogue of Satan) whereouer he is head.
And as for the Church of God, hee may
let it alone, for he hath no part, nor fel-
lowship therein, except hee repent, and
convert in time.

Phile. Who was the first of those
Iustie brutes, that challenged this
Supremacie before all others?

Stupe. It is saide that Iohn Pa-
triarch of Constantinople, beganne to
take vpon him to bee called the supreme
head, or vniuersall Bishop ouer all chri-
stendome. Then Bonifacius the thirde
Bishop of Rome, seeing, that to bee cal-
led head ouer all the worlde was a glori-
ous title, obtained of Phocas the Empe-
rour to be called head ouer al the worlde.

in

Christ Iesus, &
the pope is
head ouer his
church.

Who challen-
ed the name
of vniuersal
bishop first.

the Popes Monarchie.

in the yeere of our Lord, 680. And thus was the egge laid, that hatched this Cockatrice, with all his filthy pewing brood.

The pope hatched of a Cockatrice egge

R Phile. There hath bin & is great controuersie amongst many concerning the Pope, of whom yet hitherto, I could neuer heare a perfect description. I pray you therefore what is the Pope?

A Stupe. Are you such a simple foole that you knowe not what the Pope is? Hee is a manne as others are, but in all kinde of mischiefe farre surpassing any: who, by blood, murder, Simonie, monie, and a thousand such like indirect means usurpeth the Sea of Rome, where hee sitteth as Bishop generall, and head ouer all the worlde, euen as Lucifer and Beelzebub doe in the kingdome of hell. But if you will haue a plainer description of him, hee is a blasphemmer, a sacrileger, an impostor, a seducer of the people, a false prophet, an Apostatae, a teacher of lyes and fables, a father of superstition, and idolatrie, an enemy to Christ Iesus, and his word, a cruel Cartesian

VWhat the pope is.

The pope is foorth in his colours.

The Theater of

tarian in sheadding of innocent blood,
a homicide or murderer, a sower of se-
dition and dissention among Christian
Princes, a perturber of y^e whole world,
And to be short, even Antichrist himself,
the sonne of perdition, and first borne of
Satan, whom Christ Iesus shal destroy
with the breath of his mouth.

Phile. This is an odde fellow in
deede, wherefore doth hee call him-
selfe by the name of pope?

Stupe. Because hee woulde bee
thought too bee some great and won-
derfull thing, and to be had in admirati-
on amongst men. For whereas the La-
tine woorde (*Papa*) in Englishe (*Pope*)
was at the first a name common too all
good Bishops, and fathers throughout
the worlde, he like a greedie ambitious
gripe, challengeth that name properly
to himselfe. And why? Forsooth be-
cause he may seeme the graund captain
ouer all the worlde. And therefore hee
greatly delighteth to be called *Papa*, that
is *Pope*, or holy father, as it were *pater*
patri, the father of all fathers, & head
of all people. But some thinke (& not vn-
likely) that this word *papa* *Pope*, com-

he pope An-
thriste.

as a commo
me to all B.
fathers in
time.

hy the pope
called *Papa*.

hereof *papa*
meth.

the Popes Monarchie.

meth of this interfection *pape*, which is a word of great wonder, & admiration, for when wee heare anye strange & vnquoth thing that greatly amaseth vs, we cris out in admiratiō of the same (*pape*) oh Iesus, oh good Lord, what a wonder is this? So that by arrogating this name to himself he would beare the world in hande that hee is some strange thing, and as it were some diuine power sent downe from the heauens.

R Phi. Proceed further I pray you to declare vnto me the glorious estate, the princely power, the large dominions, the infinit riches, the magnificēt titles, & dignity of this monster, and worlds wōder the pope, as he wil bee called, for they say, y in these things, as in al things els he passeth al others

Stupe. There was neuer any earthly power, neither Emperoz, king, prince, duke, Lord, nor any other Potentate, no not Alexāder y great cōqueroz of al y worlde, Hanniball, Cateline, Hector, nor any other that heerein might compare with this gresie prelate: And no maruayle. For whereas their power extended no further than from Caste

No power vpon earth comparable to the pope.

The Theater of

to West, from North to South, and frō
one end of the earth to another: his po-
wer (or els the beast lyeth) reacheth not
onely ouer all the face of the earth, and
from one ende of the worlde to another,
but also from the earth too heauen (yea
heauen is his owne good, to bestowe on
whom he wil at his pleasure,) from hea-
uen to hel, frō hel to purgatorie, a place
which neither God nor the diuel euer
knew, nor yet once hard of, tyl the pope
who knoweth all secretes founde it
out.

Now is it any maruaille though his
power bee greater then all others vpon
earth, wheras he hath such absolute po-
wer and authoritie in heauen that the
Angels are at his becke, in hell that the
Diuels tremble and quake at his check,
and in Purgatorie that the poore soules
broyling in heate, looke for release at
his handes, and feare his Maiestie a
greate deale more, than the glorious
Maiestie of GOD: These thynges
botwe absurde soeuer they be, bee blush-
sheth not to publish in bookes and pam-
phlets to the viewe of the worlde.

Phile.

The wonder-
full power of
the pope.

The Pope
greatly feared
in purgatorie.

of the Popes Monarchie.

Phile. What armes giues thys mightie Monarch, for seeing that his power is so great, it must needes bee, that his armes are riche, and suche as may set forth the glory and magnificence of his Papall estate?

Stupe. I am very unskilfull in blasing of armes, for I was neuer herauld in all my life: but yet I will tel you the best that I can. The Pope giueth the twoo crosse keyes, which hee calleth (falsly) Saint Peters keyes. These keyes hee blaseth very richly in golde and siluer Serutchie, thereby the rather to perswade the worlde, that neither Emperour, Kyng, Queene, high nor lowe, riche, nor poore, can enter in to the kingdome of heauen without the graunt of hys pasporte, & commission, & except hee open, and unlocke the gates. By force of these keyes he perswadeth the worlde that it lyeth in his power to open heauen gates to whome hee will, and too shutte them against whome hee will, to sende to heauen whom hee please, and to throwe downe to hell againe whom he thinketh good.

The Popes
armes which
he giueth.

None can enter
into heauen
without the
Popes pasporte.
Is to discusse
against

The force of
the Popes
keyes.

B

This

The Theater of

This is a worthy knight Marshall,
I trowe, and such a fellow as is too bee
feared. Is it anye maruell though he
Kynge and Princes, high and lowe,
rich and poore, euen all in general haue
trembled at the very name of y^e Pope?
Thus playeth hee both the Jugler in
castinge mystes before mennes eyes, the
rather to deceiue them wth hys Diue-
lish deceptions, and illusions: and al-
so the false Traitour to GOD in stea-
ling away the hearts of the people from
the Lord.

Phile. Howe came he by these
pretensed counterfait keies, can you
tell?

Stupe. I will tell you. As hee
commeth by all thinges els, that is, by
vsurpation, by false wresting, and wy-
thing of Scriptures, and a thousande
such like indirect meanes, which he hath
copied in the forge of his owne baine,
And the better to bzing hys purpose a-
bout, he pleadeth to haue receiued them
from Saint Peter, who (as he falsly al-
leadgeth) was Pope of Rome before
him. But least action hee commen-

sed

The pope plai-
eth the iugler
and the traitor
together.

How the pope
commeth by al
things.

of the Popes Monarchie.

fed against him, his Plee proued naught
and him selfe a liar, it behooueth him
first of all, to proue whether Peter was
euer at Rome, which is doubted of ma-
ny: nay clearly proued by as learned
and famous menne as haue writte in all
tongues, that hee was neuer at Rome,
muche lesse Bishoppe or Pope there.
And hauing proued that hee was there
(which hee can hardly doe) it standeth
hym then in hand to proue that he was
Pope there, whiche neither hee, nor all
the worlde too helpe hym with besides,
shall neuer bee able too doe. Then
hauing proued that hee was there, and
that hee was Pope there also, yet hel-
peth it him not, excepte hee can proue
that Peter gaue it him eyther by will,
Deede of gyfte, Feastimente, or some
other lawefull graunte, whereby hee
maie wyth good conscience inioye that,
whiche both Christe Iesus, the blessed
Apostle Saint Peter, and all the reste
of the Apostles in generall did alwayes
refuse. Or yf that hee canne not
dooe thys, lette hym then shewe vs by
what

Doubted whe-
ther Peter wer
euer at Rome.

Peter neuer
pope of Rome

Lawfull graunte
Deede of gyfte
Feastimente
or some other

The Pope put
to his shifts.

The Theater of

what other hidden meanes it may come vnto him, whether by lineal discent, by hereditarie possession, or by what other conuenance. And hauing proued al this, yet helpeth it him nothing at all vnlesse hee canne proue that Peter had suche large power and au thoritie as hee pretendeth by these keies. These thynges if eyther hee or a nye of his whelpes can proue vnto mee, than wyl I say more vnto them: in the meane time I rest perswaded that hee is so farre from hauing any power in or ouer the Church of God vypon earth by reason of these keyes, or any thing els, that hee is not so muche as a member of the same. But notwithstandinge I confesse that Peter receyued the Spirituall Keyes of the kingdome of heauen, that is, the power of bindyng, and loosing of sins, togeather with the power and gyfte of expoundinge, interpretinge, and explaining of the holy Scriptures to the people. And not onely did Peter receiue these keyes, but also all the reste of the Apostles wythe hym, and in them;

The Popes whelpes.

The no pope member of the church of god.

The spiritual keies of the kingdome of heauen.

the Popes Monarchie.

them, all other faithfull Preachers, Pastours, Doctours, and Ministers of the Gospel as effectually, as fully, and as amplie as the Apostles themselves.

Phile. What is meant by these keies?

Stupe. A key (ye knowe) is an instrument that men vse, to open, and to shut withall. Therefore is this Metaphor borrowed thereof: by which keyes is meant *potestas solvendi, & ligandi*, the power of bynding and loosing: as I tolde you before in the Page present.

What is meant by the keies.

Phile. How is binding, & loosing perfourmed?

Stupe. By preaching of the lawe, and the Gospel, as for example. When the lawe is preached, and the fearefull threatens, and comminations thereof thundered forth against any impenitent sinner, then may hee bee saide to be bounden, and his sinnes to bee retained. And when the glad tidings of the Gospel is preached too the penitent, and contrite sinner, then may hee be saide to be loosed, and his sinnes to be remitted.

How binding and loosing is perfourmed.

The Theater of

Again, when any one ariseth against the Maieſtie of GOD, and rebelleth against his lawes and commaundements without eyther remoyse of conſcience, feare of God, intention of amendement, or repentaunce at all, this man is bounden, and his ſinnes retayned. But vpon the other ſide, if hee ſinne of frailtie, and afterwarde cruelie repenteth, amendeth, and turneth too the Lorde wythall hys hearte, wyth an intention neuer to committe the ſame offence againe, and conſtantly beſeueing in Ieſus Chriſte truſting too hee ſaued and pardoned by his death, then is hee looſed, and hys ſinnes cleerely put away and remitted. In this ſorte, and in this caſe hath euerie faithfull Paſtour and Preacher of the Goſpell, full, absolute, and plenary power too binde the impenitent ſinner, that is, to pronounce hym by the warraunt of Gods worde, to be bound, and to looſe him agayne, that is, to pronounce hym by the worde of God too hee looſed when hee repenteth, and turneth to the Lorde with all his hearte, as I haue ſaide.

Thus

Howe wee are
ſaide to bee
bound and
looſed.

Howe the Mi-
niſters of the
goſpel haue
power to re-
mit ſinne.

the Popes Monarchie.

Thus ye see the power of the keyes, that is, of bynding, and loosing, is re-
strayned within the Pale and wall of Gods woorde, and not in suche a lauish
maner, and raunging sorte as please the *Magister noster*, our greate Master
the Pope too determine. For if it
were true, or coulde bee prooued, that
the Pope hadde this Plenarie power,
too bynde and loose whome hee would
wythout the warraunt of the woorde of
GOD, then woulde I not blame them
yf all the worlde wente after him, and
not onely worshypped hym as a manne,
but as a GOD vppon earthe. Is
it any maruaile though hee hath withe
thys Sweete Bayte, and venemous
Hooke, drawen vntoo hym selfe the
moste Kingdomes and Nations of the
woorld: But nowe (GOD bee
thanked) they beeing better instruc-
ted in the woorde of GOD, and see-
yng bys horrible Blasphemie, Su-
perstition, Idolatrie, and euen Diuel-
rie it selfe, haue the most of them made
Defection, and shynke from hym.

Binding and
loosing restrai-
ned within the
compasse of
Gods worde.

The popes ve-
nemous hooke
and poysoned
bayte.

And

The Theater of

The most part
of the popes
kingdomes are
faine frō him.

And dayly doe they fall from his Anti-
christian kingdom, and the Lord graunt
that more and more may fall from hym
euery day and houre, tyll there be none
left with him, that God may be glorified
and they eternally saved in the daye of
the Lord Iesus.

Phile. Mee thinke that menne
might easily spie out his doings be-
ing so detestable as they bee, and ha-
uing spied them out, myght then
eschewe them, might they not?

Kingdomes
faine from the
popes.

Stupe. Yes: And God bee pray-
sed, so they doe dayly, Englande hath
spied out his knaueries: and therefore
hath spewed hym out. Scotlande hath
done the like, Fraunce hath abandoned
hym. Germanie hath vttterly forsaken
hym: Yea, and part of his owne coun-
trie of Italie seeing hys abhominati-
ons, haue and doe dayly fall from hym,
with infinite other places, Countries,
and Nations, which for breuities sake I
omit.

Phil. It cānot otherwise be, but ha-
uing the woorde of God amongst
them, they must needes finde out his
kna-

the Popes Monarchie.

knaueries being so grosse, that a man with halfe an eye (as they vse to say) may easily perceiue them,

Stupe. You saye the trueth. But if the worde of God shoulde once bee set a broch, and come to light, then (he knoweth it verye well) his kingdome of ignorance, and darknesse woulde soone decay and come to naught. And therefore to the end that he may the better mainteine his kingdome of ignorance, hee clappeth vppon the Byble, forbidding all men whatsoeuer to reade it, or once to looke one worde vpon it, and that vppon payne of damnation: saying further that none ought to looke vpon it, but he and his rabbynes, or such others as he shal license and authorize therto by his bulles of dispensation. This is cleane contrary to the doctrine of our sauiour Christ, who biddeth vs searche the Scriptures saying. *Scrutamini Scripturas ea sunt enim qui testificantur de me.* Which is, Searche the scriptures, for those are they that beare witnesse of me. In another place, he saith, *Scrutamini scripturas, in eis enim speratis vitam eternam habere.*

Gods worde the ouerthrow of the Popes kingdome.

The Pope forbiddeth the reading of the Scriptures.

The Popes doctrine contrary to Christs.

The Theater of

Al men ought
to search the
Scriptures.

Birreans their
notable exam-
ple,

Ignorance
the mother of
damnation
not of deuoti-
on.

Bible locked
vp and in a
strangetoung.

1. Cor. 14.

habere. That is, search the scriptures, for in them you hope to haue eternal life. This is contrary to the example of the Birreans in the Actes of the Apostles, who searched the scriptures dayly to see whether the things preached by the Apostles were true, or not. Nowe whether it bee better to obeye Christe who commandeth vs to search the scriptures or the Pope, who forbiddeth vs the sight of them, iudge you. And to the ende that he may bee sure to keepe the worlde in *Cymmeriis tenebris*, in palpable darkness, & grosse ignorance stil, (for ignorance he calleth the mother of deuotion, whereas indeede it may well bee called the mother of damnation) he not only locketh vp the byble vnder strong lockes, & keyes, but also turneth it into a straunge tongue, contrary to the doctrine both of our sauour Christe his blessed Apostle Paul, who commandeth that al thinges be done in the Church to edification, & in a knownen tongue: & also to the example of the Pymitiue and Apostolicall Church, who euer vsed to haue the bible, and other diuine bookes, in the mother tongue,

the Popes Monarchie.

tongue, which they vnderstoode. And as
 though this restraint were not hadde y
 nough, he giueth in charge that no man
 be so bolde as to interprete or expounde
 the scriptures, other wise then hee shall
 think meet in his commentaries, gloses,
 and paraphrases. Thus he would bee
 thought too haue all knowledge in his
 breast (for so som of his Dorbonists haue
 writtē of him, that *in scrinio pectoris Pa-*
pe cōditur omnis scientia, that is, In the
 chest of the popes breast, lieth hid all
 knowledge whatsoeuer) & to be onely
 wise, & al the world besides to be blind as
 beetles, & to see, or know nothing. Under
 which gay pretēce of wisdom & know-
 ledge, whatsoeuer he decreeth must stā
 for an infallible & an vndoubted truth: no
 man must ask any questiō of it, but what
 soeuer he cōmandeth be it right or wrōg,
 truth or falshood, it must be obeyed forth
 with vpon payn of damnation. And why
 not: for whatsoeuer he speaketh, yea al-
 though he but dreame it, it is truth forsooth,
 & so must al mē take it: for he is the onely
 fellow vpon y^e earth that cannot erre, nei-
 ther in life, noz doctrine, no moze thā the
 Diuel himself.

Scripture to
 be no other-
 wise interpre-
 red, then plea-
 seth the Pope.

The pope
 would be
 thought one-
 ly wise.

Nether the
 Pope nor his
 Father the Di-
 uell canne
 erre.

Phile.

The Theater of

Phile. Euery man may count him
but an Asse in so deeming of himself,
for the holy Ghost teacheth vs, that
Omnis homo mendax, solus Deus verax,
that is: Euery man is a lier, and God
onely is true. Therefore if hee bee a
man (but I rather think him a Diuel
incarnate) he must needes erre: For
hominis est errare, labi, & decipi: It is na-
turally giuen to euery man to erre, to
fall away, & to be deceiued. But not-
withstanding they holde (as I heare
say) that he is not a plaine or naked
man as other men be, but a diuine
creature, deified with the Godhead,
and euen as it were a God hym selfe,
and therefore cannot erre. But Pe-
ter of whom he so much braggeth, &
whose successor he boasteth himselfe
to be, when the Lord had taken hys
grace from him for a time, denied his
maister, not once, nor twise, but iii.
times. Christe called him an other
time *bar Satana* the sonne of the di-
uell, saying come after mee sathan,
thou sauorest not those thyngs whi-
che are of GOD, but of men. By all
which

The Pope a
deified crea-
ture and no
man.

Peter denied
hys Mayster
chrise.

the Popes Monarchie.

which reasons (with infinite the lyke which might be alleadged, if eyther tyme would permit me, or the necessitie of the cause required the same) it manifestly appeareth, that the pope not only doth erre simply both in life and doctrine, but also erreth most grossely, and moſte shamefully in al things.

The Pope erreth in all things.

Stupe. Nay, but he hath provided a cooling card for them that shal so iudge of him. For, be his doings, his whole life, & doctrine neuer so detestable, yet maye none be so bolde, as to iudge of the. And his reason (or cooling card) is this. *Qui omnium viventium index constitutus est, a nemine est indicandus*, that is, He who is appointed to bee the iudge of all men, ought to bee iudged of none. No although hee draw infinite millions of men, and women to hell, by his wretched example of life, yet may no manne iudge of hym for it. Thus raigneth hee upon earth as one, neither fearing God, nor yet reuerencing man. And why not? For this is a maxime in his law, *Sic volo, sic inbeo, sic mando, est ratio praeclara*, the Popes law.

The Popes cooling card.

No man may iudge of the Pope.

A maxime in the Popes law.

volun-

The Theater of

voluntas, that is, so I will, so I bidde, and so I commaunde; my will is the ballaunce of equitie, and the square rule of iustice.

Phi. If his wil stand for law as in truth it doth, then must he needs be of a woonderfull power, and might, yea euen as a God in comparison of other menne, is hee not taken so to be?

Stupe. Yes truly. And not without great cause, for as they say, he is of such a woonderfull power, that of wrong he can make righte, of falsehood truth, of iniustice, iustice, of lighte, darkenesse, of darknes light, and when his holinesse is pleased he can make the swanne blacke, and the crowe white. Hee can also diuorce those whom the lawe of God hath ioynd together, and againe whom the law of God hath diuorced, he can ioyne together. He can dispence either with the law of God, or of man, breaking, allowing, or disallowing what pleaseth his humor. Subiects he can discharge from their allegiance to their prince. He also licen-
seth, & dispenseth w al kind of theuery,
robbery,

The greates
power of our
Maister Pope.

The Pope
must haue a

the Popes Monarchie.

robbery, whordom murther, m^asslaughter, or els what abhominatton soeuer, so that his share may be therin, which you may be sure is not the smallest parte.

Share in euery thing.

Phile. This follow seemeth rather a monster in nature then a man, that thus dareth peruerter all thinges to serue his own turne.

Stape. If you knew al, you would say so. For he taketh into his handes the whole power, and state of Caesar, & therefore writeth he himselfe heire apparant to the Empire. And to this purpose hee hath perswaded emperours, kings, & princes that he may & ought so to do *in re diuino*, that is, by force of gods law, whiche seemeth most monstrous. Wherin if any do resist him, then putteth he them in feare, & threatneth the with his absolute power in heauen, earth & hel, & with excommunication, & other his flashing thunderbolts of cōmination. Vnto this passe hath he brought it, y^e neither Emperour, king, nor Prince is lawfullye crowned, which is not crowned by him: & as thogh his holy hands were too good to set the crown vpon their heads, he crowneth the

The Pope heire apparent to the Emperour.

History of the Popes
The Popes
may bugge.

The Pope crowneth emperours with his scepter.

for

The Theater of

(for the most part) with hys toes, they laying their heades downe vpon the ground. Hee also maketh and putteth downe Emperours, kinges and princes at his pleasure. So that if any one dysplease his holinesse, he is by and by throwen downe as low as hell, deposed from his regal dignitie, his crowne plucked of his head, and scepter out of his hands, excommunicate, and an other put in hys place. And the if it fortune that this king so deposed doe rise in armes to defende his people, his countrie, and his owne right, then rayseth he by other kings, & Princes against hym: So that were he otherwise neuer so mightie of hymself, yet shall hee not bee able to preuaile against them all. Upon the other side, if he

No generall
counsell can be
gathered with
out the Pope.

The next way
for kinges to

referre his cause to a general Counsell to be decyded there, it booteth not. For there is no Councell that can be gathered without his consent, and allowance of the same. Neither maye they determine, or decree any thing but what shall sound pleasant in hys eares. And then the small end of all is, and the next waye for the kinges and Princes deposed, to come

the Popes Monarchie.

come by their dignities again, to submit themselves, bodies, landes, goodes, people, countrey, life and all into the Popes handes, to aske forgiveness, and falling downe vpon their knees, too prostrate themselves, and kisse his feete in hope of grace. This done, then peradventure if he wil giue money pnuough he shall bee restored to hys kyngdome agayne. But yet if an other wyl gyue more then hee for it, hee goeth wythout it too, my lye for youres. And notwithstanding all thys submyssion, if they please him not well, hee wyl not sticke to treade and trample vpon them, lyke dogges. As wee reade of a certayne Emperour, whose neck the Pope proudly stamp vpon as though he had bin, a beast. There was also another pope, who vsed to make kings & Emperours his blocks to stand vpon, when he mounted vpon his horse. Some kings must hold his stirrop, other some (on either side one at the least) must lead his horse by the bridle thorow thicke and thinne. And thus maketh hee all men, both Emperours, kings & princes euen all in generall subiecte vnto

come by theye owne at the popes hands.

Marke the conscience of this fellow.

The proude Pope stamp vpon the neck of a good Emperour lyke a dogge.

Kynges made footstoolles to the pope. Kings holding the popes stirrops.

C

him,

The Theater of

him, in the meane time he himselfe be-
yng subiect to none. And yet notwith-
standing, there is now, neither empe-
roꝝ, king, noꝝ pꝛince, that dares mite a-
gainst him, but him they obey as sole lord
of heauen & earth. Whatsoeuer he com-
maundes, they dare not but fulfil. In so
much that if he command them to make
warre against the countrey, people, or na-
tion, the gather they their troups & legi-
ons of armed men to gether, & foꝝwarde
they go, sacking, spoyling and burning
both cities, towns, & countries. And im-
buing their hands in the blood of poore
innocentes, they slaye and kill euen all
without mercy, man, woman, and child,
putting all too the edge of the swoorde
most cruelly too beholde. And this they
must doe. Why? Because the Pope
commands the so to do: whose comman-
dement whether it bee wrong or ryght
aboue all thynges in the Worlde is to
bee obeyed in euerye poynt without ex-
ception.

Phil. This is an intollerable slaue-
ry, and seruilitye, I maruell that euer
christian princes will suffer theselues
fo

None dares
mite against
the pope.

The popes
mercy in shed-
ding of blood.

the Popes Monarchie.

so to be abused, and that of a greasie prelate.

Stupe. May, he proceedeth further, & as though the former abuses were not sufficient, hee maketh the lawes, the Courtes, and Offices of kynges and Prynces subiect vnto hym: So that if any man dislyke of the lawes, & Courtes of their Prynces, he maye frankely, and freely make his appeale to the pope, and Court of Rome. By which meanes hee raketh in moneye not a lyttle euery yeere.

Al courts subiecte too the pope.

Appeale to the court of Rome

Phile. Is it possible that princes will put vp this iniurie at his hands, and not bee reuenged? I praye you how doth hee behaue himselfe towards them, that they rise not vppe against him, and pull him out of hys kingdom by the eares?

Stu. He feedes their humors, he speaketh pleasant things vnto them, hee flattereth & sawneth vpon them in such sort as he makes them beleue the moone is of green cheefe, and so it is indeede, if he say so. But for feare of the worst, and for further safegarde of hys personne,

The popes profession.

The Theater of

The pope ent-
treth League
wyth kings &
princes, and
why.

What shyfte
the pope ma-
keth when he
lackes money.
The popes bea-
gles doe hunte
for money.

The popes
share.

The mark the
popes leueleth
at.

The pope thir-
deth for blood

hee entreth intoo league with all suche
kings & princes of euery countrey, as are
of any great force & power, least (happi-
ly) they might indanger his estate, incase
they shoulde resist his Maesties person.
And if it happen that at anye tyme hee
want money, and knoweth not howe to
come by any, then sendeth he forth bys
Embassadours, his Legates, his Suf-
fraganes, and bys Cardynals into all
landes, thorow whose diligent industry
he setteth kings and princes together by
the eares: and beyng at bloody warres
amongst themselves, then wil he be sure
to take parte with him that is the stron-
ger: be it wrong or right that maketh no
matter: for of wrong he can make right.
Alwayes prouyded that in all spoyles,
prizes, booties, and escheates, he haue
the greatest share, for that is the thinge
that hee desires, and the onely marke
that hee shootes at. Thus hee feedeth
hymselfe wyth the blood of the poore in-
nocent Lambes, contrarpe both to the
law of God, and his own calling, which
is to saue blood and not to shed innocent
blood.

Phile.

the Popes Monarchie.

Phile. Doth he euer goe to field
in his owne person?

Stupe. Dea very often, in this sort.
First of all hee is cloathed in bys rye
Corselet coate, guilt and behanged with
all manner of precious stones, in bys
shyre of mayle, and his heade peece all
glystering in golde, with his hoare
goatish bearde, hanging downe too
his gyrdlesteede. And in this warlike
manner marcheth he forwarde with his
bandes of menne, horses, and charettes,
like the sandes of the Sea in number.
All whiche beeing at his becke, when
he commaundet, they inclose mightye
townes, circumuall huge cities, subuert
castels & towres, trench in strong holds,
& in fine battering them with great ordi-
nance (for munition wat they none) they
lay them leuell with the grounde. And
like mercilesse Tartarians, they slaye
man, woman, and child, without respect
had either of age, sexe, time, place, or per-
son. Whiche noble stratagem atchieued,
this bloodye Villayne with all his cut-
throates returne agayne to Rome with
no smal spoiles, where is such bonafires,

The pope
warreth in his
owne person.

The popes
marche in the
field when he
fighteth for
Ioanes beste
cap.

The popes le-
nity and com-
passion.

The pope a
bloodsucker.

The Theater of

Bonefires at
Rome for
slaughter of
Gods saints.

such feasting and banqueting, suche go-
ing of proceſſion, ſuche maſſyng, and
mumming for ioye of thys greate byc-
tory, (or rather moſte bloodye maſſacre
of Gods Saintes) as the lyke hath not
beene ſcene of many yeeres before.

Philemon. Mee thinke it is al-
together agaynſte hys calling, as
I ſayde before, that hee beeynge a
Prieſte, ſhoulde ſhewe ſuche cruel-
tie.

The popes me-
tamorphoſis.

Strape. What Cruelty doe you call
it? No, it is not crueltie. You maye not
ſlander our holye father ſo. Doe you
not knowe that of cruelty, he can make
lenity, and of lenity cruelty, changing a-
ny thing into the nature of another at
his pleaſure? And although he is the
lord of their liues in this world (which of force
they muſt once leaue, if he were not) yet
he ſendeth them packing into heauen when
hee will: and ſo haue they made a good
change, haue they not? Or if they goe to
hell, whither he leads by his power
down, with charmes & ſolemnne cere-
monies, which reach euen vnto the ſmoky
pit it ſelf, & vnto the burning lake of the
ſame.

The popes po-
wer ſent into
hell.

the Popes Monarchie.

same. By means wherof althogh he can not peremptorily loose the damned soules from their cheynes, nor free them from their payns, nor although he be not able to breake the turning wheelles, to kil the dreadfull snake, to coole y^e boyling ledd, nor to quench the flaming fire, yet cā he ease & make lesser their paines by farre. And which is more, som write that, whē he wil, such is his absolute power he can bring to passe that the fire of hell cannot burne, the wheelles turne, the ledd boyle, the snakes not sting, nor the woormes gnawe or byte any more. And if the dyuel anger him muche, or it chaunce to rayne a golden showre, he will empty hell in spite of the Diuelles heade, and sende them wth a pasporte into Heauen, whether God will or not. And why may he not doe this? For hath hee not the keyes of Heauen gates, and may he not open and shut them when he wyl? Nowe he that can doe these thyngs, may he not play the Rex wel ynough? And is he not worthy to be made of, & accepted amongst men, not as a man, but as a God rather?

The pope can make the paines of hell to cease.

The pope playeth the Rex.

The Theater of

The pope bet-
ter then God.

The pope can
do that God
cannot doe.

Purgatory.
Nullibi.

Phile Yea truly. And as I remem-
ber one of his whelpes hath thus
written of him. *Papa deo maior & pra-*
stātor est, & quicquid potest deus, idē &
Papa. That is, the Pope is greater and
better thā God & looke whatsoeuer
god cā do, the same can the pope do.
Yea & some of them say, that he can
do more thē God. For say they, God
cannot make God, but the pope can
make God when hee will, & therfore
must he needs be not only a god, but
also more than a God. I praye you
therefore what authority and power
hath he elsewhere more than this?

Stope. Besides his power in heauē,
earth, & hell, he hath also power in ano-
ther place called *Purgatorij nullibi*, or
Purgatorij pickepurse choose you whe-
ther, a place which neither God nor ꝑ di-
uel euer knew of, til he of late founde it
out, & yet for all that cānot he himself tel
where it is, nor in what part it is adiacēt.
But in this place he rules ꝑ rolt, he is *re-*
ctor chori, the leder of the daūce there,
and none rules but hee alone. In thys
broyling fire muste euerye soule that
departeth

the Popes Monarchie.

departeth this life bee cleansed and purified (saith this matter Ipar) before it can enter into the kingdome of heauen leue yeres space, for euery sin that euer he committed in al his life, whether they be small or great, except they bee released by his meanes. And therefore teacheth he the people to giue money to Friers, Monkes, and Priestes too say Masses, Diriges, Trentalles, Ladie Psalters, Vnimes, Prayers, Visions, Exorcizacions, and the like for the soules in Purgatorie: which as sone as euer they be said, the soules feelee wonderful great ease thereby: yea of such force are they that so soone as euer the money ringeth in the boxe, the soules receiue comfort. And if money come in freely, hee will not sticke too graunt you soorth such a general pardon and indulgence, as shal sweepe all Purgatorie cleane. And being once graunted soorth (they carpe such meale in mouth as they sape) neither Pluto, Cerberus, Lucifer, Beelzebub, nor the greatest Diuelles in Hell can withstand his power, nor keep back one soule, although they labour neuer so

The pope saith euery soule must be punished 7. yeeres in purgatorie for euery sinne that euer he committed in thys life.

The Popes merchandize.

So sone as money rings in the boxes, þ soules in purgatorie feelee ease.

Money wyll sweepe Purgatory cleane.

The popes bandogs.

The Theater of

How the di-
nells tremble.

Purgatorie the
popes sowle.

fast with their crooked clawes & crabbed
fleshhooks to stay þ soulles there still. No
they dare not mure against him, his po-
wer maketh them all too tremble like
mountaines, & to shake like Dhes. By
this deuise of poling purgatorie he gay-
neth more to himselfe, than the mighti-
est prince that lyeth vpon the earth, may
dispend in annuall reuenewes yeerely.
And therefore I canot blame him thogh
he make much of such a pay, and cherish
such a sow þ wil bring him forth euery
yeere such a farrow of pigges as these.

Phile. I perceiue his power is
marueilous great, & farre surpassing
the power of any earthly wight els. I
pray you with what maner of attyre
and habite is he clothed? For seeing,
that he excelleth all men in power, &
dignitie, it seemeth incident too his
maiesticall estate, that hee bee rich-
lier clothed then all other men.

Stupe, In sumptuous robes, and
ryche attyre, there may no earthly crea-
ture compare with him. For when he is
desposed to bee seene abroad, he is cladde
al ouer from toppe to tooe, (as they say)

in

the Popes Monarchie.

in purple colour, in silkes, beluers, sat-
tans, damaskes, and mitball, in cloath of
golde, silver, and tinell, besette aboute
wpych all kynde of precious Stones
from India, and from all the coastes of
the worlde. Then vpon his head hath he
a Triple crowne all of perfecte golde,
hanged with Diabenes, Carbuncles,
Smaragdes, Sapphyres, Pearles, and
all kinde of precious Stones glistring
like the Sun. His crozier then double
croffe of gold is carried solemnly before
him, he bring garded behind and before
with swarmed of Cardinals, Monkes,
Priests, Bishops, and an infinite number
of harnished men marching in battaile
aray: besides these things, they have their
strange gossutes, as wel with hande and
foote, as with head and shoulders, & all
parts of their body, which to see & mark
wold make a man to laugh that hath but
one laugh in his belly. And in suche
generation is this holy father hable, that
the ground whereup he standeth by go-
eth, is take to be holy ground, all things
that he handleth or cometh neere, yea
if hee but take vpon it with his holy
eyes, it is straight way holy.

The popes at-
tyre.

A triple crown

The popes
crozier
The popes
gard.

The strange
gestures of the
papists.

All things the
pope cometh
nere are holy.

In

The Theater of

The pope carried on mens shoulders.

The great difference betwixt Christ and the Pope.

The pope wyll none of that.

In this order marcheth this holy satanist towardes the Temple or Church carryed a wonderfull height vpon mens shoulders, even as the sacred Arke of Aaron was, wherein the hidden Manna lay. Compare now all thinges which this great Antichrist the Pope doth, with the doings and actions of our Saviour Christe, and thou shalt see no analogie, resemblance, or agreement betwixt them, but rather a playne Antichrestis, and contrarietie. Christe Iesus when he was vpon the earth, lyued in puerrie, and meane estate. The pope lyueth in wealth, and abundance of all thinges. Christe Iesus had neither silver nor gold, and therefore when hee should pay tribute was forced to flie to a myracle to get a pence, The Pope hath millions of golde, and mountaines of silver by him. Christ Iesus commaunded hys Apostles that they should not carry money in their purses, nor two coates for their backs: and that they should preach the worde freely. The Pope commaundeth the cleane contrarie, insomuch that it is grown into a Proverb, No Penie,

no

the Popes Monarchie.

no Pater noster. Christe Iesus went on foote long and tedious tourneies, so that he being wearie was forced to rest him at the well of Jacob, about the sixte houre of the day, that is twelue of the clocke after the Computation of the Jewes. The Pope hee is carried on mens shoulders too too goodly, and rydeth in sumptuous Wagons, Charets, Quoches, Horselitters and the like, being all either of pure golde or silver, or els of some other costly thing, behanged with pretious stones, cloth of golde, velvet, silke, damaske, Satten, and what not els seemely to behold. Christ Iesus was glad to weare a crowne of thornes vpon his head, pricking him to the brain pan. The Pope weareth a triple crown all of golde, and pretious stones, betokening his threefolde power in heauen, earth, and hell, wherein wee thinke the Pope is much deceiued. For as he hath power in heauen, in earth, in hel, and in Purgatorie, so he shoulde weare a quadruple crowne, too signifie his absolute power in them all. And therefore would I wishe some of his Bastardes to tel his holy.

If the Pope should goe on foote, it would hurte hym, for hee is so fatte, that it would fry and melt hys grease wythin hym.

But the Pope meanes not to change hys crown of gold for Christes crowne of thornes.

The Pope ought to weare a quadruple crowne.

The Theater of

holines of his great oversight, and to amend it in time. And thus too conclude, thou seest by these few comparisons betwixt Christ and the Pope, what agreement there is betwene them, as much as is betwixt light, and darkenes, truth, and falshood, heate, and cold, God, & the Diuel, heauen, and hell. And therefore mayest thou know that hee is that great Antichrist that was forespoken of, shuld come towarde the ende of the worlde, whom the Lorde shall destroy with the glory of his comming.

The pope pronounced antichrist.

Phile. It is greatly to bee wondered at, howe he commeth by money to maintaine this great cost, and stately porte withall?

Stupe. Neuer wonder at that: for neither emperour, king, nor prince hath such store of Gold in their chestes, as he hath. For besides his owne inheritance which is both far & broad, he hath fro all the parts in Christendome (almost) taxes, tallages, contributions, tithes, Peter pence (as he calleth the) & other greuous impositions not a few, al which by most incollerable exaction he vsurpeth:

The popes exactions too mayntayne his pride.

hee

the Popes Monarchie.

he hath also belöging to his pretended
 patrimonie, both cities, townes, coun-
 tries & nations, castles & towres, besides
 hauens, ports, sinques, & creekes, whereby
 he gaineth perely 1000. talents & more
 to his cofers. Beyond al this, he gaineth
 as much or more, by graunting pardons, &
 indulgences, by pardoning & remitting
 sin, by giuing forth dispensations, qua-
 lifications, tot quots, pluralities, non re-
 sidentaries, anuates, & like deuises infi-
 nite. Besides this, by his pelting palles,
 he may drinke 100000. li. a yeere. And
 what he gaineth by selling, by chopping
 & chaunging of bishoprikes, abbeies,
 nunneries, priories, prebends, persona-
 ges, bicarages, and the like, let the world
 iudge, is it any wonder now, how he co-
 meth by money enough too support hys
 estate withal, hauing so many wayes to
 gaine by? Insomuch that Pope John
 22. after his diseese left 25. millions, or
 25. times a thoulande thousande of
 crownes in redie money behind him, be-
 sides what he spent vpon whores, bauds,
 and knaues, in pride, ryot, glustonie, and
 excelle during his life.

Pardons & in-
 dulgences.

The gayn that
 commes in too
 the pope by
 pelting palles.

The popes
 chaffer.

The trespure of
 Rome infinite.

That was not
 the least part I
 warrant you.

The Theater of

Oh extreeme
polyng.

Rome a deuon
ryng gulfhe.

Al thyngs sold
at Rome for
money.

In the time of Pope Martin 5. there was brought too Rome 9. Millions of golde at one time out of Fraunce, which is 9. times a thousand thousand crowns, for Benefices, and other Ecclesiasticall promotions, whereat the Archbishop of Madenbourgh admiring said, *Indicet timoratus, qua vorago hac*: that is, Lette a wise man iudge, what a deuouring gulph the Citie of Rome is. Al things as I tolde you before are sold for money at Rome, and therefore Iohn Picus writeth thus, *Vendit Alexander, cruces altaria Christum, vendere iure potest, emerat ille prius*: that is, Alxander the pope selleth crosses, altares, yea, and Christe himselfe also, and why not? For, saith he, hee bought all before with his money? Whereto agree: h Baptista Mantuanus, a Monk writing thus: *Venale nobis templa, Sacerdotes, altaria, sacra, corona: ignis, thura, preces celum est venale, Deusq.* That is, At Rome Churches, priestes, altares, sacrifices, crownes, fire, frankensence, prayers, heauen, and God himselfe is to be sold for money. And therefore hee

the Popes Monarchie.

hee concludeth thus and saith, *Vinire qui sancte spiritus, discedite Roma, omnia cum habitant, non licet esse pium*: that is, All that desire to liue in the feare of God get you from Rome: for whereas all other things are lawfull there, yet is it not lawfull too bee good there.

The wickednes & corruption of Rome described.

Phile. I marvelled not so much before, how hee came by money sufficient to maintaine his estate wythal, but now I marvel a thousand times more howe hee spendeth so much as commeth in yeerely into his treasury.

A thyng to be marvelled at

Stupe. He hath wayes enough to spend it I warrant you, and if it were x. times as much. For rather than to faile he wil spend you a hundred thousand crownes in a yere, vpon whores, baudes and harlots, vpon strumpets, brothels, & vile filthy sodomites. He wil spend you as much, nay ten times as much, in riot, gluttonie, drunkenness, gaurmandize, and all kinde of excesse. And what hee spends in pride, in erecting of gorgeous houses, in building of Abbeies, Priories

The popes wayes to spend money

Hee wil spende a hundred thousand crownes in a yere vpon whoores and harlots, &c.

D Pos.

The Theater of

How the pope
spendeth his
money.

The pope vn-
holy.

The place can-
not make a
manne good,
whiche before
is hought.

The Diuel ho-
lier then the
pope.

Hospitals, Seminaries, Monastaries,
Churches, castles, and towres (wherin
he wil be sure to place his deare friends
kinsmen, and familiars) it is infinite and
vnm measurable. Thus briefly hast thou
hearde what the Pope is, and howe
Luciferlike he lieth: nowe iudge thou
whether he be the same that he wold be
thought to bee, and not rather Antichrist
himselfe. And therefore I cannot but
maruaile greatly at the blindness of the
worlde, who either effectionate him
so muche, or yet thinke him to be holpe,
whereas of himselfe you see, hee is no-
thing lesse. But belike hee taketh by
holinesse of the place and Sea of Rome
which if it wer true that the place could
make an unholy man, holy, or a naughty
man good, then should it follow that all
that haue been at Rome, shoulde bee as
holy as the Pope, which were blasphemie
to say. And then why shoulde not
the Diuell be holy, yea and holier than
the Pope, for that hee was in a holi-
er place then Rome is: namelpe, the
kingdome of heauen. And thus muche
concerning the pontificall person, state,

and

of the Popes Monarchie.

and dignitie of the Pope the great Antichrist of the worlde. Howe to speake a worde or two of Cardinals the chiefest pillars of this antichristian usurped kingdome.

Of Cardinales the pillars of the Pope's kingdome, their original offices, Pride, and corruption,

Philemon.

I pray you (brother Superius) what are the Cardinals, whome you call the pillars, and supportes of this popish antichristian kingdome?

Stupe. They are suche as for the most part, are descended of noble blood, of honourable parentage, and of ancient houses, intruded into this office of Cardinalship, by money, Symonie, and friendship, altogether unlearned, especially in the lawe of God. These Cardinales haue to some power by themselves, in some measure, to gouerne this kingdome withall: but the whole power is denied them, as a thing which resteth in the pope alone, as head & prince ouer all the rest.

Cardinales

what they are

also The Theater of

Phile. Wherof doe they take
theyr names too bee called Cardi-
nals?

Stupe. They take their names of
this latine word *Cardo* (as some thinke)
that is, a hooke, a hinge, or staple, where-
upon a doze or a gate both hang. And
this ende (no doubt) that they may bee
thought and taken to be the very hinges
hookes, staples and charnels, whereup-
on the whole frame, and building of the
Church both hang and depend. And e-
uen as no doze nor gate can hang with-
out a staple or hooke, or hynges to re-
lye upon, so no Church can stand without
it bee underpropped with the staffe of
their stay. And so holpe a societie and

brotherhood is this viperous generati-
on of Cardinals, that euen y Pope himself
is hatched of them, and chosyn by them
in couelaues, and secrete places. And
thus they delude the world with theyr
pretensed shewes of fained holinesse.
Phile. When they are created
Cardinals by the pope, what othe, &
charge do they vndertake, & promise
to their idol God the pope?

Stupe.

Stupe.

Stupe.

Wherof Car-
dynals take
their names.

The holy soci-
etie of cardi-
nals.

The pope cho-
sen by cardi-
nals.

of the Popes Monarchie.

First of all, they sweare to be faithful, true, and loyal to the popes person: secondly, they promise to maintain and uphold his kingdom, power, and dignitie, and to indange his person, participation, as much as lyeth in their power. Thirdly, to see that al his lawfull functions, statutes, orders, constitutions & ceremonies, be duly kept, and observed in every point: fourthly, that they neither doe, cause, nor consule to be done in any way of iniurie, violence, or oppression to the Popes person, nor touching any thing which in any way shalbe intended. And fifthly, that they shalbe contented against Christ Iesus, and his holy word, to the maintenance of poperie, & continuation of christianitie. These Cardinals thus sworn, & all agreeing to his holines be so fully charged & receive their charge, that they will rather bee torne in peeces with wild boyles, than so to faile in the last point. And for the great credit that he hath in them, & for the great respect that he hath in them, Legates to Christian kings, and princes, by whose means he easily & conveniently can be

The other that the cardinals take whe they are admitted.

Oh cursed oath to remaine in

to maintain

to maintain

to maintain

to maintain

The constancy

of these cardinals

to the pope.

to the pope.

to the pope.

to the pope.

The Theater of

The Pope ma-
keth whole
kingdomes &
countrie
ys pray tho-
w cardinals
ood helpe.

entery countrie, knoweth al the secretes
thereof, and in the ende as a greuous pun-
tocke maketh the same a praye for his
quene paunch. By the he extirpeth heretics
and princes conuincers, by the he
whetteth them against the sincere dis-
fessours of the Gospel, but as he calleth
them against heretics, finally by them
he worketh all mischief in generall.

Phile. In what manner be they re-
ceined, when they come as ambassa-
dours, and Legates to our kinges, and
princes? on what dayes of the year?

Stupe. Like Gods almightie, for go-
ing forth, they send before them their
messengers in poste, to signifie to the
king, or prince of their coming, to the
ende that preparation may be made for
them according to their calling. When
when as they come within the reueren-
cies of the Lande or Countrie whither
they goe: noble men are sent to meete
them with greene pompe, and sometimes
the prince himselfe is glad to conduct
wards them, or els they will loose a
shilling. And in the greatest company
of Priests, Bishops, Abbots, Monks, and

The maner of
receiuyng of
cardinals being
sent as ambal-
adours into a-
ny lande or
country.

The concourse
of people run-
nyng to meete
cardinals.

the Popes Monarchie.

uents, Priests, Clerks, Scholemasters
and the like, they goe not, but in thicke
& threefold, al clad in white Sceptles,
with crosses either of gold or silver car-
ryed before them. The common people
also of every seye and age, are not bee-
hinde, who comming before their great-
nesses, down they fall upon theyr
knees, with rapping & crouching, bow-
ing and decking, wonderful to behold.
And to the ende that this pageant may
haue all his perfect members, and right
limmes, they are commanded to cry out,
Iesus saue our grace Your holy father
(the cardinal) holy S. Mary, & al the ho-
ly saintes of god, preserve your highness,
and send you long life. Then gooth he
marching forward guarded with whole
armies of men & horses. And all the way
as they goe, the mad people kneeling
downe before him, desire theyr holy fa-
thers blessing. Then falleth he to blef-
sing, & crossing eyther wth the two for-
most fingers of his righte hande, or els
with all the whole hand, muche like the
foolish graver that blesseth his gossings
with his bill.

visited ed
-libris 30.10.10
2.12.10

god should be
served with

The peoples
prayer to the car-
dinals grace.

10.11.10

The maner of
the the Cardi-
nals blessing.

The Theater of

Phile. These fellowes are Iustices
brutes in deede, and carry a stately
port, maye sir, tell mee what do they
else?

Stupe. Their port passeth any
kings port for selhome or newe do they
ryde withoute above thre thousand me
with them, besides noblemen, gentlemen,
and others, with such a force of horses,
mules, camels, asses, (yes asses the most
of them) all lagers, Chariots, Quiches,
houselitters, cartes & other cariages, as is
wonderfull to see. And as for their ap
parrel, it is for the most part of expence
like, velvet, satten, damask, grogram, &
the like. Upon their heads they weare
great broade hats of purple colour. But
if you will haue a plainer description of
Cardinals, and what a poore they carry,
marke this example following of Car
dinall Wolley sometime Cardinall in
England, & by him, mayest thou learne
what al the rest are: first, he hadde in his
hall continually 3 boords, or tables, kept
w thre severall officers, that is a stew
arde which was alwaies a priest, a trea
surer being a knight, & a controller a re
quire

The stately
port of cardi
nals.

Cardinals beg
arly attyre.

Cardinal Wol
ley his example
of wonderfull
ride.

the Popes Monasthie.

quint. His brother also being a Doctor,
 3. marshals: three yeomen. Others in the
 hall, besides two groomes, and abutters:
 Then in the hall kitchen, two Clerkes
 of the kitchen, a Clarke countroller, a
 Sumpter of the the messes, a Clarke of
 the Spidery. Also in his hall kitchen, hee
 had of maister Cookes two, and of other
 inferior cookes, scullions, and labourers
 twelve persons, foure yeomen of the
 scullery, foure other yeomen of the
 kitchen, two yeomen of the pastery,
 with two other pastellers under the yeo-
 men. Then in his private kitchen a ma-
 ster Cook, who went daily in the lute-
 or in facten with a great chappin of gold,
 and two other yeomen, and a groom.
 In the scalding house a yeoman, and 2.
 groomes. In the Pantry two persons.
 In the buttry two yeomen, 2. groomes,
 and two pages. In the peomanry like-
 wise. In the seller three yeomen, and 3.
 pages. In his chaundry. 2. In the washt-
 ry two. In the wardrobe of beddes, the
 maister of the wardrobe and tenne other
 persons. In the Laundry a yeoman, a
 groom, thirty pages, two yeomen pur-
 uers

an (Seynt) do

Mark this
 geare wel.

om
 a

Oh famous
 Cardynal.

to qm

Oh excellling
 pryde.

310 The Theater of

Oh surpassing
vanity.

Here were mo
offices then, a
fewe.

The pomp of
the Cardinals
Chappel,

hepers and one groom. In the bake
house, a yeomen and two groomes. In
the woodyard a yeoman, & a groom. In
the barne one: in the garden a yeoman &
two groomes. Porters at the gate, 2 yeo-
men & 2 groomes: a yeoman of his barge,
and a maister of his horse, a cleark of his
stable, a yeoman of the same. The But-
ler: the farrier; a yeoman of his chariot;
a sumpter manne: a yeoman of his fly-
coppes, a mender. Sixteene groomes of
his stable, & serps of whom kept 4. Del-
dings. In the almshouse a yeoman, and a
groom. In his chappel he had a Deane
a great vicar, a Subdeane, a Repeater
of the quire: a Gospeller, a Psalter. Of
singing priests ten. A maister of the chil-
dren. Seculars of the chappel: singing
men twelve, singing children ten, with a
servant to wait upon them. In the rene-
try a yeoman, & two groomes besides
diuers retayners that came thither at
principal feasts. For the furniture of his
chappel it passeth mans reason to declare
with the number of Jewels, vessels & or-
naments, which daily were used there.
There hath been seene at one processi-
on in his hall forty foure riche copes of

the Popes Monarchie.

one sure wain, besides rich Crostes, can-
dlestickes, basons, Towers, censers, and
the like infinite. He had 2. Councellors,
revers, and two pillar bearers in his great
chamber. And in his pynny chamber, first
the chief chamberlaine, with a liberall
Of gentlemen others besides one in his
pynny chamber he had 2. daily waiters
& of gentlemen waiters in his pynny cham-
ber, he had 11, and of Ladies none or ten,
who had ech of them 2. men apiece with
wed the to wait vpon them, except 2. eavle
of Darby who had 5. men allowe vnder
him. He had 10. of Gentlemen, of Cupbear-
ers, Carius and sewers, both of the
pynny Chamber, and great chamber.
Which Gentlemen daily waiters the 20
foyer persons. Of pomen others 2. of
groones in his chamber 2. of pomen in
his chamber 10. of pomen 10. Where
was attending on his house of Do-
ctors, and Chaplains 10. of his
does them of his chappell at least of his
closet: 2. secretaries, & 2. clerks of his
signer, & 10. of Counsellors learned in
the Lawe. Her had others Officers of
the Chancery also, who praye upon
hym.

Copes 44. in
the cardinales
hall at one
time. On such
like praye
who ever saw
the like.

Oh pontificall
Prelate.

By 2. Cronica
he testifies of
his ordinary

Here is good
stoffe markeit
who will.

Attendants v-
pon the cardy-
nals person.

The Theatre of

him, is to say, the cleark of the crowne:
a ryding cleark, a cleark of the ham-
per: and a chafer of the warre: then a
cleark of the checke: he had also foure
fontaine garnished in rich raiuing coats:
when he rode in any iourney, he had an
herraule of armes, and a Sergeaunt of
armes: a Physicion, an Apothecary, four
minstrels, a keeper of his cante: an ar-
moier, an instructor of his waunce, two
peccen of the warre, one of his robes:
and a keeper of his chamber continually
in the court. He had also the Suruey-
or of Wyke and a Cleark of the grete
cloch in his house. All these which becom
maie were by ryding, and by home lying,
as he, and as he was in his house. Bes-
ides this, every Gentleman and Officer;
as moche person, had one or two, or mo
allowed them to attend upon them, whi-
che grew to a wonderfull compaignie.
Thus hast thou heard the state of the
and lusty countenance, that these Car-
dinals do beare. And looke what a one
thou seest this Cardinall Wolsey, too
haue been, euen such are all the reste of
the Cardinals at this day. Judge thou
now

Oh Lucifer,
like pryde, &
who euer saw
the like,

Oh Lucifer,
like pryde, &
who euer saw
the like,

Oh Lucifer,
like pryde, &
who euer saw
the like,

By S. Cronian
he feasts a pre-
ty ordinary,
then,
Here is good
the more effect
who will

And thus
the more effect
who will

the Popes Monarchie.

now whether they passe not any, eyther
king, prince or Emperour in all kind of
excesse whatsoeuer: and whether there
be any thing in them, woorthie of com-
mendation, or saouring of Christ Je-
sus, or his Apostles. And thus muche
briely concerning Cardinals and their
pyrde.

Of popish Bishops their office, super-
stition and pride.

Philemon

VWhat manner of Bishops hath
the Pope, for I am sure they
are not the leaste pillars of this his
whoorish and Adulterous Church.

Stupe. Such as his Cardinals are,
such are his Bishoppes, sauing that they
carry not such a great port, and statelie
sway as the other doe: els they are like
them in all kynd of wickednesse. For
of all, they take vpon them names, and
tyles proper to kings, princes & Lords.

They be stout, proud and disdainfull,
looking not onely for capp and knee of
euerie man, but euen for kneeling and

crown

This passeth
the beggerlye-
nesse of poore
Christ and his
Apostles.

The manner of
the Popes By-
shops.

The proude
humors of the
Bishoppes of
Rome.

the
strong to shew
and how good
the

The fat morsels of Romish Bishops.

Where the romish bishops lye.

Blinking Syr Johns,

Friers &c. the popes spaniels.

cromching downe to the ground. They haue great Bishopricks worth by estimation two or thre thousand pounds by yeere, whereof belong both castles & towres, wylth cities, countries, and townes. They haue also the rule & government of Abbies, granges, nunneries, priories, personages, vicarages, & all other kynd of Ecclesiasticall benefices & spirituall promotions whereof they feed themselves (for chage of pasture is good for the) w the daintiest morsels. Being thus furnished with abundance of all things, commonly they lye in some strōg castle, situated in a solitary place, where they preache as strawberries vse to grow, that is once a yeere, nay happily not once in 7. yeeres. And to say truth, as they say, it needeth not, for they haue their blinking Syr Johns, their begging Friers, Monks, & cloysterers that do it for the. These blind buzzards, and Asse peasants being sent forth by their Bishops, set abroad with all their might, the popes decrees, ceremonies, & orders: in the meane time not forgetting to declaim against heretikes, that is against such as put their confidence

the Popes Monarchie.

vidence and trust in Christ Iesus alone, &
 his sacred truth. But above all things,
 they take greate care least anye of them
 might at vnawares preach any truth out
 of the woord of God, for that were he-
 resie to God, and treason to the Popes
 person. For if they should preach the
 truth (beeing sworne to maintaine the
 pope against Christ Iesus, & his woord)
 then might they be attainted of perjury,
 and besides accused of heresie. Thus nei-
 ther Bishoppe, nor prelate sworne to the
 pope, dares preach Christ Iesus aright:
 for that were too destroye theyr proude
 Antichristian kingdom, which consisteth
 only of lies, falshood, murder, treason,
 vsurpatio, & rebellion. Insomuch that a
 good bishop of Colepne seing what wic-
 kednes vnder the visard and pretence of
 of godlines was daily committed: began to
 discover & lay open their impieties, blas-
 phemies & trecheries: but he was resisted
 of al, every barking frier whetted his pee
 against him, & like serpentine vipers stung
 him euē to the death. Well, repute hereof
 coming to Rome, the pope assembled a con-
 cel, & cited this good old father to appeere
 before

The papistes
 take greate
 heed least they
 preach anye
 truth.

Oh damnable
 orche.

None of the
 papistes dare
 preach Christ
 Iesus aright.

The example
 of the bishopp
 of Coleyn,
 who rather
 forooke hys
 Bishoprick than
 to dishonour
 Christ Iesus, as
 the papistes
 did.

The Papistes
say preaching
is not necessa-
ry.

By hearinge
the worde of
God preached
men learn the
pathwaye too
heauen, by pa-
pistry the path
way to hell.

before him, Who seeing their wicked
intentions against him, gaue ouer his bi-
shoppe, rather choosing without it,
to preach Christ Iesus truly, then with
it to dishonour him euery waye, as they
did. These blockheaded popish byshops,
as blinde as bynd bawrdes, thinke, yea
and shame not say that preaching is not
necessary, and that the people doe learne
more by their dumb ceremonies, image-
ries, and other hableries, then they do by
hearing the word of God preached. And
indeede I think no lesse, for whereas by
the worde of God preached they learne
the way to saluation, and life eternal, by
imageries and other popish ceremonies,
they learn the pathway to hell, and euer-
lasting damnation. And therefore they
learn more by the one, than by the other.
But more what? more wickednesse and
sin. But notwithstanding their seldome
preaching, yet when they doe preache, it
shalbe commonly vpon some popish
holiday, or festiual day of their own
invention, which is alwayes of greater
estimation amongst them, then the Lords
day, so wit, the Sabbath day is. In this
their

the Popes Monarchie.

their Pope holy day, what Idolatry is committed, what superstition is practised, and what grosse blasphemies, & filthy absurdities are permitted, and excused off them, it is almost unspokeable. Idolatry committed vpon popish holy-days.

Then, euen then, is there such censuring, and singing, such making and ryming, such chaunting, and roaryng, in the quyre, wyth Organs playing, and musicke soundyng, that thou wouldest rather thinke it a Satyricall stage playe of fooles consecrated to the Diuel, than a sober seruice of wylle men instituted to

Phile. How be the bishops attired in these solemn holy daies, & how do they behaue themselves amogest the rest in this goodly stately Pageant of theyrs?

Scupe. The Bishoppes are attyred with 14. sundry sortes of garments vpon their backs at once, without the which, they cannot sacrifice, nor (make) I shuld say masse well. And some haue fifteene several kinds of garments, besides their pall, which maketh sircerne. First of al, he puts on his sandalles cythes of silke

The ridiculous attyre of Popish bishops vpon holidayes.

The Theater of

or helmet, his amias & his albe as white
 as snow, hanging down to his knee. A-
 bout his loynes he girdeth himself with
 a girdle of silke. About his neck is there
 a stole, wrought for the greatest part of
 This is dogin- very good silk; which having a crosse
 uelaid vpon it, is put vnderneath his
 girdle, & so buckled to him. The he wea-
 reth on his tunicke of purple colour, and
 ouer that, his Dalmatike, a short sleeued
 garment: next he pulles on his singlet
 That is pat. gloves vpon his delicate hands, his fin-
 gers being cōwarked with rings, & preci-
 ous stones. The ouer al these, he puts on
 his cope, with crosses thereon both be-
 hind and before. he hath also his haue
 wrought napkins & handkerchers bedec-
 ked with gold & silver round about. The
 That is worth she wearyng then hath he his pall of a wonderful price, co-
 passing in his porkeish necke. His hood
 with a strange deuilled knotte, hangeth
 behynd his necke in the midst of his
 backe. Next after this comes in his for-
 ked myter, with 2. labels (I had almost
 said babels) hanging downe beset round
 about w. gold, silver, & precious stones.
 Last of al, he takes his crosiare staffe in
 his

the Popes Monarchie.

his hand, bedecked with golde, silver, and
costly Jewels. And in this playfully man-
ner with this hyponitricall bishop play his
part amongst the rest, making the temple
of the Lord a stage of theater, themselves
players, and the people lookers. Sooles in
beholding their fooleries. The popyshe
byshops like so
players.
Phil. What doth the bishop, when
he is thus apparelled in such a gown
of Sturpen? He marcheth towards the
altar as fast as he can wadge: which is
but very softly, for the burthen of cloths,
not only almost weigh him to the ground
but also we neede take away his breath.
And being come to the high (halter) al-
tar I should say, marke his strange and
strange thou wilt witten. For first of al,
(besides the shuffling of pottes, and
clearks, co. & fro like swaines of bees)
his hands being up the wiche of his eyes
towards heauen, as though hee would
say straight waie, intublerh to him
self, certaine charmes of exorcismes (I
think) which neither hee nor anye of the
rest understande. This done, hee putteth
off his hand from hys head, where one
is ready at hande to receyue it, so keepe:

The Byshope
gestures at the
high altar.

The byshop
toniures.

The Theater of

Variety is pleasant.

Instead of hys
lemman.

The bishop in
a brown study

The lifting vp
of the byshops
hands.

it, and to putte it on and off, as occasion
shall serue. One while he standes, an
other while he sittes, sometime he ruy-
peth, on thys side of the Altare, some-
times vppon that. Nowe he kysseth the
Altare here, now there, nowe the Cha-
lice, nowe the Pate, nowe the Booke,
nowe one thing, then an other. When
hauing fished in thys sort about the al-
tare ynough, at the last he comes to the
myddest or Centre of the same, and
there hee maketh an ende of hys playe.
Sometime he standeth hanging downe
the head, as though he were in a brownie
study, mumblyng to him selfe no manne
knoweth what.
Sometime he ioyneth both his hands
together vpon the Altar, sometime he lif-
teth them vp towards heauen, sometime
he spreddeth them towards the North,
sometime towards the South, sometime
towards the east, & sometime towards the
west. One while he pattereth & blisseth,
an other while he crosseth and censeth,
fearing belike lest any saucy spirit, shoul-
come neere to deface his doings. Vppon
the other side his ministers are ready to
lay,

the Popes Monarchie.

lay cushions of silk, or cloth of gold under his elbowes to lean vpon, under his buttocks to sit vpon, & under his feet to stand vpon. After these things thus set in order, the bishop calleth for frankincense, censers, sweet odours, candles, crosses, banners, & the like trumpery, which being brought, then falleth he to kissing & smearing the altar, & altar stone, as a soveraigne thing. Besides one standeth behind the bishop to see & nothing be wanting, holding vpper the paten inclosed in silke. Thus all thinges ended, the bishop eateth, and dynneth vpper all himselfe, not giuing anye parte to anye present. Which done the Satyre or Pageant, is perfected and ended. Now seest thou with what gewgawes, these beete-headed papistes, doe delude the worlde, and dazzle the eyes of the simple.

Besides this, there are some of these bishoppes, that will not blushe too haue a swoorde carryed before them, and placed vpon the holye Altare, too the ende that menne maye knowe theyr magnificall power, and so both feare, and reuerence them the more. Thus

For flesh vpon his backe hee hath none and therefore hath need of cushiones.

The papistes delude the world wyth gewgawes.

A sword carried before popish bishops to the high altar, and why.

The Theater of

they will bee both
kings, and priester
themselves alone, whether
God will or
not. Other some there are,
that will not
take this paines vpon
them, but couer
rather too bee conuersant
in Kinges
Courtes, hoping thereby
to attaine too
greater promotion, then
by poring vpon
a booke, and preaching
of Christ Iesus.

Byshops con-
uersant in kin-
ges courts.

Popish bishops
skillful in the
art of flattery.

Byshops vic-
tuallers of camps.

they will bee both kings, and priester
themselves alone, whether God will or
not. Other some there are, that will not
take this paines vpon them, but couer
rather too bee conuersant in Kinges
Courtes, hoping thereby to attaine too
greater promotion, then by poring vpon
a booke, and preaching of Christ Iesus.
Atther e, by that time, that they haue bin
a while, they feare humours so excellent-
ly, & are so skillfull in the eyght lyberall
science (to wit, the noble art of flattery,
and assentation) that in short space, they
are admitted to be of the priuy councel,
without whose knowledge, consent, &
agreement, nothing can be set forth, or
established. In parlamentes they gyue
they Councels, and rule all the rowte,
euen at their pleasures. Some others a-
gayne are vicuallers of camps, and cap-
taines in the warres now and then.
These Popishe Byshoppes also are iu-
stices of peace, iustices of Quorum, of
heire determiner, and assyses, yea and
Iudges of life and death, for the most
parte. All whiche callynges, as they
bee contrarye to the worde of GOD.

in

the Popes Monarchie.

In them, so doe they withdrawe them
from the discharge of their duties or
wises.

Philemon. That is verye true: it
must needes bee so, for if there were
never anye, that coulde dyscharge
the one offyce sufficientlye, muche
lesse shall there ever bee anie founde
able too discharge them both. But
I pray you what officers hath everie
Archbishop vnder him?

Superius. Everye Archbischoppe
amongest the Papistes hath almoste as
many officers vnder hym as you hearde
before, the Cardynall hadde, and there-
fore I wyl speake but of one of them,
which is a Byschoppe, but called by the
name of a Suffragane.

A byshop sub-
fragane.

Of Suffraganes amongst the papists,
their horrible blasphemye, pride,
and superstition.

Philemon.
Hath every bishop a Suffragane vn-
der him?

Stape. Dyrus. None but Archby-
shops,

The Theater of

bishops, and metropolitanes only. For if euery inferior bishop should haue another bishop vnder him, that were a great inconuenience, and woulde burthen the church of God too much.

Phile. Whereof do they take the names of suffraganes.

Stupe. Truly I could neuer learne frō whence they take them, nor I thinke Apollo himselfe neither.

Phile. What is the office of thys suffragane bishop, and what doth he in his offyce?

The offyce of
suffraganes in
the church of
Rome.

Stu. He bishoppeth & cōfirmeth children, halloweth altars, churches, churchyards & the like, he crosseth & blesteth the people, he prouideth greasy priests in euery parishe, he halloweth water in the font, stones, fire, palmes, ashes, and many other things: he christeneth bells & giueth them proper names with great solēnity. Manye other topes & knacks belong to this suffragans office, which for tediousnes I omit. Only a few of his foolish ceremonies, wil I shew which he useth in hallowing of churches & chappels, christening of bells, and giuing of ordens.

Phile.

the Popes Monarchie.

Phil. I pray you doe so, for they are things which I greatly desire too knowe.

The manner of hallowing of Churches, and Churchyardes, as it is now vsed amongst the papistes.

Stuperius.

First of all, the sexten lurkeeth secretly in some corner of the church, all others bring thurstee footch, & the church doores fast closed, then are there twelue tapers set burning before the Altar, and as many before þe crosse wythout. The Bisshoppe or Suffragane all this while standeth without the Church with a wonderful great pompe and pride, hauing holy water ballowed with salt enough standing by him. And taking the holy water, he goeth three times aboute the Church, casting therof vpon the walles of the Church as he goeth. Then hauing gone thise aboute the Church in this order, hee commeth to the Church doore, and knocking three times on the

The order of the Papists hallowing of churches & churchyardes.

Holy water is alwayes one.

The Theater of

Oh, blasphemous villanie
so to abuse the
words of the
psalm to such a
lewde purpose
as thys.

Mary it is a
proud prelate,
whom all the
diuels in hell
cannot resist.

Holy water puri-
fifieth & sanc-
tifieth al things

doe with his staffe, saith, these wordes
of the psalme, Lift up your gates, &c.
as though a whole legion of Diuelles
were within the Church. Then com-
meth his Master clark, and in the name
of all the Diuels, he saith, what king is
hee that thus dares knocke at these
gates: And straight way as though the
Diuels gaue place, the Clarke openeth
the doores, and the bishop entreteth wyth
a fewe others, who are thought worthe
to beholde such mysteries. Being then
come into the Church, first of all hee
callecth vpon Saints, and Images,
crosseth, and blesseth euery thyng that he
seeth or cometh neere. The Church
floore also beeing strowed ouer wth
ashes, or els wth sande, he first maketh
crosses thereon, then letters in Latine,
Greeke, and Hebrewe, whereof hee no-
thing vnderstandeth what they meane,
no more then the manne in the Moone.
Then falleth hee to confuring of newe
holy water (for now the old hath lost his
force) wyth wyne, Salte, and Ashes in-
termixt. This doone, hee proceedeth
too hallowe the Altare, and hauing first
made

the Popes Monarchie.

made twelve crosses thereon, he annointeth it with oyle, and chrysme round about: after this haupng set vpon euery corner of the Altar, a great manye of crosses, he besprinkleth it all ouer with his new made holy water, neuer ceasing but letting about it 7 times, and as many times sprinkling it with holy water as before. In the middes of the Altar is a foure square hole, hewed out by great art, representing the Sepulchre, this hee annointeth with chrysme, and oyle,

The maner of hallowyng the Altar.

with a thousande crosses on euery side. In this Sepulchre, hee layeth his reliques, bys Frankensence, and bys greate

He crosse the altar so often to seare away diuels.

Thus all thynges done in order, and annointed with Oyle, and Chrysme, hee sprinkled with holy water, and crossed on euery side, hee sendeth his Pageant and departeth. And thus much concerning the hallowyng of Churches, and churchyards.

The play is ended.

Phil. This is a wonderfule enterlude indeed, the sight of this would make a Dogge too cast his gorge. I pray

The Theater of

I pray you what Ceremonies vseth
thys Suffragane in giuing of orders?

The Manner of popish orders giuing
and what Ceremonies are obser-
ued in the same.

Superius.

First of all, the Suffragane Bishoppe
being come in place, cloathed in his
pontificalibus, euery one that is to be
made Priest, is called particularly by
name, who standing all vpon a cluster, or
heape together, clad in their long albes:
the bishop asketh whether they be good
and vertuous men, and of sufficient
able to take vpon them that high calling.
The officer (greaed in the fist before)
answereth that they are learned, able, &
sufficient men, and yet he neuer knewe
them in all his life, nor yet so much as e-
uer sawe, or heard of them before. Then
is ther a candle, & a candlestick brought
from the high Altar to the Acolouth,
with instruction giuen them that their
office

The maner of
gyuyng of po-
pish orders.

Because they
are bazzardes,
& cannot see.

the Popes Monarchie.

office is continually to light candles in
the Church, and to beare them aboute.
This done, than is there an emptic cup
brought, and put into their handes with
lessons giuen to them, that their office
is to make wyne too the popte at hye
masse, which they doe not. & yet is their
crownie shorn for it, neither it is lawful
for them euer after to weare hayre there
any moze. After this manner Conser
uer the Bishop receiued the hopte, and
deliuereth it to the new poptes, com
maunding them to learne it by heart: &
by power and vertue thereof to cast out
Diuels. Than is the booke carryed a
gaine to the hygh altare, the popte ne
uer reading one worde of it, being de
liuered him clasped, and per is he com
manded to get it by heart, and to cast
out Diuels with the same. Then is de
liuered him the testament, butoken that
hee ought to preache the same truly too
the people: whiche thing wherher hee
their great grandfather the Pope, nor any
of them all do performe.

¶ Yet after this, there are deliuered
vnto them, the keyes of the Church

And thus
the Pope
and his
cardinals
and other
bishops
and other
priests
and other
monks
and other
friars
and other
hermits
and other
nuns
and other
religious
persons
and other
ecclesiastical
persons
and other
clergy
and other
laity
and other
people
and other
creatures
and other
things
and other
places
and other
times
and other
manner
and other
means
and other
ends
and other
uses
and other
benefits
and other
dangers
and other
consequences
and other
effects
and other
operations
and other
influences
and other
virtues
and other
powers
and other
graces
and other
gifts
and other
favors
and other
mercies
and other
compassions
and other
kindnesses
and other
loves
and other
pities
and other
tendernesses
and other
gentlenesses
and other
meeknesses
and other
long-sufferings
and other
patiences
and other
forbearances
and other
moderations
and other
temperances
and other
sobrieties
and other
chastities
and other
continenties
and other
pauerties
and other
humilitates
and other
lowlinesses
and other
simplicities
and other
innocencies
and other
innocences
and other
purityes
and other
cleannesses
and other
whitenesses
and other
brightnes
and other
glories
and other
honor
and other
reuerences
and other
venerables
and other
dignities
and other
exaltations
and other
enrichments
and other
glorifications
and other
exaltations
and other
honor
and other
reuerences
and other
venerables
and other
dignities
and other
exaltations
and other
enrichments
and other
glorifications

The crown
shorne make
many a manto
weare a horn.

Let the learne
to reade it first
good my lord,
before they
leane it by
heart.
-Iewi 28, 28
and wob 28, 28

The testament
is giuen him,
but to preache
truly thereons
is forbidden
hym.

the Popes Monarchie.

Priestess departe and so together the
play.

Phile. What is the order ob-
served in Christening of Bellos and
what ceremonies doth he use there-
in?

The order and manner of christening

of Bellos with the ridiculous cer-
emonies used therein by the pa-
pists.

Straperius. When the priest baptizeth a child

and saith first of all these words

nyng thereof given in the church a good

while before the day appointed which

day being come the people flock thither

and themselves for this comyn to play

ed. The godfathers & godmothers also

being warned before in the churchman

done are present in all the best apparell

that they have. Before whom now shall

have & so the priest saith every one stri-
ving & contending who shall bee godfa-
ther & godmother to the bell suppo-

sing is a wonderful preferment a mar-
vellous promotion a singular credit to be

The order and
manner of chris-
tening of bel-
amongst the
papists.

The order and
manner of chris-
tening of bel-
amongst the
papists.

They strive
who shall of-
fend god most.

Phile

The Theater of

Thus all things made ready, the bishop in all his masking geare cometh forth like a conjuring iugler; and having made holy water with salt, and ocher sabbet saule, he sprinklers all things with the same, as a thing of an vnspcakable force. And althogh it be at noone tynes, yet must he haue his tapers burning round about on euery side: & then kneeling downe hee very solemnely besireth the people to pray, that God wold vouchsafe to graunt to this Bell a blessing and happie chyldehood: and with all a litle sounde to drive away vniuels, and to preuent against all kinde of peril and tempests whatsoever. This prayer ended, the Bishop mouneth the bell in euery place with oyle, and chylme, munning too himselfe certaine conuocations & exorcismes, whiche no man heareth but he alone, and yet doe all men vnderstande it as well as hee. Then commaundeth hee the godfathers, & godmothers too to giue the name to the Bell, whiche being giuen, hee poundeth on waier three or foure seuerall times, announcing it with oyle and chylme as before,

His tapers why
nor, to light
hym to the di-
uall.

And to be so
-into to be
led to an
The alce will
make the gen-
tleman be too
looke with a
cheareful con-
tenance.

of the Popes Monarchie.

for what cause I knowe not, except it
bee either to make his bellie soluble, his
ioints nimble, or his colour fayre. This
done hee putteth on the Bell a white
linnen Chysome, commanding the god-
fathers and godmothers thereof, too
pull it vp from the grounde by ropes,
and engines made for that purpose. The
fall they do loue before this new chris-
tened bell, all prostrate vpon their knees,
and offer vppe to this idol gistes, golde,
silver, frankensence, myrr, and manye
other thinges, euery one striving who
shall giue most. These Sacrifices, and
offerings too the Duell ended, the
Bell is hanged vppe in the steeple, with
great applause of the people, euery one
reioysing that the bel hath receiued such
a happie chysendome. For to wherof
they celebrate a feast to Bacchus, spen-
ding all that day, & peraduenture 2. or
3. dayes after in dauncing and sporting
in feasting and banquetting, in swilling,
and drinke like filchie Pictures, till
they being as drunken as swine, vomite
and disgorge their stinking stomackes,
worse then any dogges. And thus en-

Why oyle is gi-
uen to the bel.

It were fittes
the ropes
serued to hang
you all in, than
to pluck vp the
bell wythall.

Bacchus feasts
celebrate by
the papistes.

The papists
sobrietie and
christianity,

F

beth

The Theater of

deeth this satyre, together with the plaies
Enterludes, Pageants, office, and cere-
monies of this Suffragan bishop.

Now whether there bee any thinge
beere, either proueable by the woordes of
God, or by the example of the primitive
Apostolicall church, or any particular
member of the same ever since the be-
ginning of the worlde, I referre it too
the iudgemente of the wple and lear-
ned.

Phile. What Courtes hath the
pope vnder him, I pray you, for it can
not bee that suche a mightie monar-
chie can stand without any?

Of the Popes Consistorie Courtes,
with the abuses thereof.

Stuperius.

HE hath courtes of diuers and sun-
drie kindes, the seuerall abuses
whereof, if I should particularly intreat
of, I should rather want time then mat-
ter. And therefore I will speake but on-
ly a worde or two concerning his consi-
storie

of the Popes Monarchie.

stonie court, the warehouse of al his hor-
 rible fraud, colonage & deceits. In this
 court, for money, crooked things are made
 straight, rough, smooth, truch, falshood,
 falshood truch, light darknesse, darknesse
 light, as pleaseth the master of the fers.
 Heere golde striketh the stroke, silver
 wayes downe the ballance, and friend-
 ship, bribes, and gistes carrie the palme
 of victorie away. Heere such marriages
 as Gods word knitteth together, are dis-
 solved and broken: and such mariages
 as Gods worde doth separate are uni-
 ted together. In this bawdie Courte are
 such filchie matters handeled, as chaste
 eares would blush once to heare spoken
 of, continent sober minds would shame
 once to thinke of, and shamefast lippes
 would bathe to piter or speake of. And
 yet wyl these Romish Doctours (Doc-
 tours of bawdry) laughe at them yf
 they chynke agayne. Out of thys
 Consistorie Courte of Faculties the
 Quauempye of all abhominacion there
 bee graunted licences too marrie with
 whome, where, and when thou wylte,
 for money, although it be thy own sister,

The discription
 of the Popes
 consistorie
 court.

Bawdy matters
 handled in the
 popes consisto-
 ry court.

Doctors of
 bawdry.

What thinges
 be graunted
 forth of this
 consistorie
 court of the
 pope.

The Theater of

**Fruites of the
popes court.**

and at any time of the yeere, as well at
times prohibited, as not prohibited, li-
cences to eat flesh in lent, or any tyme
els, licences to stand with thy cap upon
thy head in the Church, at time of highe
masse, licences to mary as many wiues
as thou wilt, licences to commit whope-
dome, adulterie, and incest at thy plea-
sure, to keepe whores, & harlots besides
thy wife, licences to commit Sodomitrie
& buggery, licences to rob, to steale, to
murder, to flap, & kill, to sweare, & blas-
pheme the sacred name of god: licences
to haue as many benefices as thou canst
get, licences to discontinue frō thy Be-
nefices. And to conclude, there is no
deed so haynous, no fact so pernicious,
nor any crime so infamous, but for mo-
ney thou maist haue a licence in this court
safely to commit it, & not only to commit
it, but also to liue, and continue in it. Fi-
nally, in this court mayest thou haue a
licence, a tolleracion, a qualification, &
dispensation for any thing, & when thou
hast doone, for money thou shalt haue a
sayre absolution graunted thee vnder
hand and seale manuel, to be discharged
and

**All thinges in
the popes
courts to be
had for money**

the Popes Monarchie.

¶ set free *a culpa & pena*, that is, both from the faulte or sinne committed, and also from the punishment or guilt, due for the same. Therefore what needest thou to care what thou doest? For if thou hast money enough, feare not, thou shalt not onely haue absolution, and pardon for all thy sinnes, but also in the end shalt bee churche intoo heauen whether thou wilt or not. Such force hath money in this court.

Pœna & culpa

The pope for money wyll churche thee into heauen whether thou wilt or no.

Phile. Bee there many officers in this court.

Stupe. There a great many; but because I will not bee tedious, I will speake but of one onely: namely the officiall. This officiall (I may tell you) is no small foole in this court, but even such a fellow as ruleth all wth a becke. Wym must you please (I haue wel nigh sayd greasse) wth money, lobes, and gyftes: if at least you ever meane to haue good of your Suite: hee onely is the yolke of the egge (as they say) or as it were the ryght hand of the Bisshope. By hym the Bisshope casteth forth his flashing thunderboltes of citations,

The officiall, & hys office.

The thunderboltes of the romish bishop.

Money will
serue thy turne
dout thou not.

Quid non pe-
cunia potest.

suspensions, & continuations, and the
like, wher no cause requireth it, against
better men then himselfe. But howsoe-
uer it falleth out, if thou bee once cited
to appeare in this court, I warne thee
(aboue all things) to haue argent e-
nough with thee, and then I warrant
thee, thou shalt speed better then if the
matter were such, that all lawes were
on thy side. Then needest thou no more

care, whether thy matter bee right or
wrong, all is one for that if thou haue
money enough. And thus much concer-
ning the Popes consistorie court, the
officers, and abuses of the same.

Philomoni: I haue heard talk
of certaine Popish Chanons, I pray
you what bee they?

Of Popish Chanons, their offices,
and abuses.

Superius.

THE Chanons are isoly fellows, I
promise you, keeping all epter gen-
tlemen

the Popes Monarchie.

Men at the leaste, or els descended of
 some noble blood, race, or parentage. In
 the olde time, this roome was reserued
 for the poore, and such as were godlye,
 learned and vertuous menne. But in
 the ende Gentlemen and other fatte
 rubbes, seeing the great wealch, ease,
 credite, and promotion that they were
 in, and with all their dainty fare & yole
 life, began to thrust forth the poore men
 and to intrude themselves. So that now
 they are nothing in effect, but swarmes
 of lubberly Gentlemen, and riche chops,
 lying in idlenes, gluttonie, and all
 kinde of riotous excesse.

Popish chanons
 what they bee,
 and their of-
 fice.

Chanons swar-
 mes of lub-
 berly gentle-
 men.

Phile. What is their attyre and
 office?

Stupe. They vse too weare aboute
 their shoulvers fine skins of hayre, and
 rich furred hanging downe to the skirts
 of their garmets, a goodly sight (forsoth)
 and well beleeving such persons. And
 sometimes they goe in blacke mantles
 (if it please theyr humours) as though
 they mourned for some notable mat-
 ter: But *Sub veste lugubri latitat*
ser amantiss. That is to say, Vnder

Note the hypo-
 crisie of these
 deceyuers.

¶ 4. a mour-

The Theater of

**Foxes attyred
lyke Foxes.**

**Quire men the
chanons lur-
dens.**

a mourning weede, lurketh many a
pleasant and mery hearte. Their of-
fice is, now and then too resorte too
the churche, attyred in theyr linnen
whyte garments, in theyr cowles, or els
in their foyr skynne hoods wpych tayles
hanging downe to the grounde. Wher
being assembled, they haue naught to do
els, but to sing, and chaunte vpye their
Canonicall houres, neyther they them
selues, nor others, vnderstandyng what
they saye. And least these popyshe
hogges shoulde take too muche paynes
or strayne theyr throates ouer wyde,
they haue gotte a sort of Lardens, too
Sing, Chaunte, and Rowle it vpye for
them, and these they call Dwyne mienne.
For money these fellows wylt ryng it
vpye in deede, and in shorte space wyl
patch you y^e seuen houres, and al And no
maruayle, for from the tyme they begin
tyl the tyme they haue made an end, they
neuer cease, but rowle it ouer (like as
the waues of the Sea doe ble to tumble
one ouer another) as fast as euer they ca
galloppe. And whylest they bee at these
singing, there is such strutting who shall
goe

the Popes Monarchie.

goe the highest, with such quauering and
 shinerig, such boing and roaring, that
 (if thou heardest them) thou wouldest ey-
 ther thinke them mad, and ready to go to
 Bethleem, or els that they Croue for
 some wager. By meanes of which quy-
 er men, the Chanons themselves are dis-
 charged from great burthens, & payne:
 so that they neede to doe nothing, but
 only to sit by, as hearers of this melodi-
 ous harmony. And oftentimes they grow
 weary of that too, and therefore strayne
 they oute this, and without saying, much
 good doe it you, they depart before the
 play be ended. This is all the toyle and
 trauell which these men (poore soules)
 do take, for the which they haue great
 giftes giuen them, sayne houses, buylde
 them, and are of al men called Rabbi, Sir,
 Maister, worshipful, and I cannot tell
 what els. At home they keepe great ho-
 spitality: but what is he that saith the
 better for it? He dwells, and they fat
 paimches. And thus they liue in al kind
 of pleasure, gluttony, and expelle worse
 then euer did the heathen. And for they
 ptrauises (least melancholy and slyde
 together,

Hogs striving
 one too excell
 another in
 granting.

A great grieve
 for poore cha-
 nons to sit so
 long.

Chanons their
 estimation &
 reward for
 doing nothing

Gluttony of
 Chanons.

The Theater of

The fooleries
and bableries
of Chanons.

together, mighte macerate their bodyes)
they keepe parrattes, Apes, Dunkies,
Hawkes, Hounds, and what not els, to
delighte them withall. And thus they
delighte in Sinne, and take pleasure in
iniquitie, and I feare me will so conty-
nue till, till their mouches be full of clay,
and their breasts full of grauell. Wiche-
so, briefly of popish Chanons, their offi-
ces and abuses.

Philemon. What other degrees
bee there? I haue heard of a certaine
sort of Curtesians belonging to the
popes Church, I praye you what bee
they?

The manner of the popes Curtesians,
with their horrible exactions, and
abuses.

Stuperius.

The description
of the popes
Curtesians.

These Curtesians are such fellows,
as haue ouertaken their maisters, or as
are for some enticement out of their
countrey, who comming to Rome, creep
eicher into some cardinall, or Bishops
stable, and so become their horsekeepers.

Then

the Popes Monarchie.

Then in the end, in recompence of theyr
great paynes, and long service doone,
they make them priestes. And after they
haue schooled them well, and made
them wyse, and fit for their purpose, they
sende them abroade into the countreies:
with bulles, and lycenses, to snatch hye
plebends, and benefices for them selues,
not when they fall, but before they fall.
And if any man be so bold, as in defence
of his right, to withstande their moted-
dings, the they threaten him with the pope,
the pope, the court of Rome, the court of
Rome, thinking, may cerceinly knowing
that no mighte can stande against the, when
once they heare the name of the pope.
In this case the pocrone like a peisant,
wanderlike a snipe in the head, may
ther dareth he any way, for him, resist this
dominant curtesan, nor yet go to Rome
to trye his right. By this means hye
beagles, & grevy gripes the curtesans,
not only cease upon fawne benefices, and
benefices for them selues, but also for
the pope, and other hye whelpes at
Rome. Thus they hauing got benefices
enough, sometimes they are resident vpon
them,

Popes curtesans
benefice catchers.

The weapon
that papistes
fight withall.

Curtesans the
popes beagles,
to hunte for
gayne.

The Theater of

Selling of Benefices.

**Oh wyle & in-
feriable cater-
pillers neuer
content wyth
ynough,**

**Benefices com-
by, through a
strange maner
of colonage.**

**V Volues in
Sheepes cloa-
thing.**

them, and sometimes not. And beeyng
weary of their benefices, sometimes they
sell them, taking great sums of money
for them, which doone, they trudge to
Rome againe, with all possible speedes
where for money they renew their bulls,
and liceses againe. Then runne they
raunging ouer the Countreies afresh,
ceazing bypon all kind of lyuings (as
before) and when they haue got the they
sell them like filthy Simonists as they
bee. Thus some of them heape byp
mountaines of golde and silver with
the spoile of poore churches. Other some
come by their prebends, and lyuings, by
a strange manner of colonage, as this.
After that they haue obtained their mar-
raunts, & their graunt from the court
of Rome, (the monest well obserued)
they cloath themselves either in the habit
of some Countrey man, or els of some
poore Begger, and when they see the
Church doore open, then skip they in, &
mounting vp to the high altar, there they
make declaration, howe that they bold
the prebend belonging to that Church,
and holy altar by the plenary power, &
absol-

the Popes Monarchie.

absolute authority of the pope, commanding both the parrone, and the people that they presume not to molest him, lest they fetch him an arrand at Rome: this done, than comming downe from the altar, he entrecth into þ house, discharging them that dwel in it, and commaunding them to away with bagg and baggage, and to deliuer vp the keyes, which done, they enter, and take possession of it, and so conuerter it too theyr owne proper ble.

An arraund at Rome wil cost him eyther his lyfe, or al that he hath.

Phile. Are these fellowes learned or not, for being horsekeepers, as you say they were, I cannot see, how they can be learned?

Stupe. They are so well learned, as the best of them all can hardly speak you 4. true words in Latine. They may wel be posed in their A. B. C. And yet whē they come amongst the ignorant, and simple people, then sciat they it out lyke wyce vpon a wall, and so are they taken to be great learned men. And thus as well they, as the reste delude the worlde with bayne shadowes, and lyue vpon the spoyle of the church, But of Curtizans, and

The great learning of popy horsekeepers the Cartesians

The Theater of

and their abuses inough.

Phil. Hath the pope any persons & beneficed men in the countrey? if he haue, I pray you shew me their office somewhat, with their maner of liuing.

The manner of popish persons & beneficed men, with their Idolatrye, blasphemy and superstition.

Stuperius.

The true office of parsons and preachers.

The pope hath great store of them, in euerye corner. Theyr office is to preache the woorde of GOD truly, to minister the sacramentes sincerely, & to gouerne their seuerall flocks & congregations according to the woorde of God. When the which they doe nothing lesse, for the pope hath commanded them to the contrary, and therfore they preach (almost) nothing, but lyes, dreames, and fantasies of menne, Idolatrye, blasphemie, superstition, and olde wiues tales, tending to vanity, & leading to buttruch. And to the end that they may the deeplier roote Idolatry, and superstition in the peoples hearts, they haue framed the

Preaching of dreames.

the Popes Monarchie.

a booke, called the Popish portesse, full of moste horrible blasphemye, fables, and fyes, whereto they are so neerely tied, that they thinke it an offence inexcusable to digresse an ynche from the same.

The popish portesse a book full of all abhominations, blasphemy, & sacriledges.

Phile. What manner of Sermons doe these lustye parsons make a dayes?

Stupe. Excellent Sermons I warrant you: for some spend the time whilest he is in the pulpit, in railing & scolding like queanes, some in shewing what wrong they haue done the, what slanders they haue sustained, & what tithes, & duties they haue losse. Some prophesie what shalbee deare, what good cheape, what shalbe plenty, what scarce, & what weather shal happen a times & seasons of the yere. Other som fill the peoples eares in shewing them of the popes wars, the emperors wars, the Turkes warres, & a thousand such like toys, and nouelties.

What manner of sermons the popish persons preach.

These Robin hoods sermons ended, there is brought a long beederoll of paper, or parchment, wherein are writ the names of infinite thousandes of men, women, and

Good stuffe I warrant you.

Robin hoodes sermons.

The Theater of

Blasphemyes
in the masse.

Person Chop-
loches.

Exercises after
dynner of the
Papists.

Good recrea-
tion forsooth
and fit for the
Diuels grace.

and chyldren departed; all which beeyng
openly read with a loude voyce, are the
prayed for, & they may escape the broy-
ling fire of purgatorie. This done, con-
masse go they as round as a ball, where-
in are no blasphemies, er roys, abuses, &
corruptions, then there are sands in the
sea, starres in the skie, or grasse upon the
face of the earth. But that is no matter,
their stomacks are so wanke, that they
cā brook any thing. To conclude, masse
beeing ended, these Person Choploches
galloppe as fast as they canne trudge
towards Dinner, where howe dayn-
tely they fare, and howe well they fill
theyr paunches all the worlde know-
eth.

Phile. What exercises do they fol-
low after dinner?

Stupe. Dinner beeyng ended, they
go commonly to the alehouse (for recre-
ation, or els to study, you must imagyne)
where they carouse, and drinke aboute,
till they prate like parrats, and chat like
pies. And for further recreation to passe
the time away withall, the goe to cards,
to dice, too chesse, cables, and chequer,
where

the Popes Monarchie.

where wanteth neyther drinking, nor
sweating, nor any thing else that might
offend the maiesty of God. And some-
times being weary of these exercises,
they fall to talke of bawdry, filchinesse,
scurrility, and all kynne of vncleannes, Talking of
bawdry.
moste shamefull to heare. And least the
long wynter nights should seeme wea-
resome, or irksome vnto them, they haue
as many whoores and barlotys Whores pa-
pists bedfel-
lowes.
as they wil, to lye by their sweet lues,
to solace themselves withal, after long
study of good ale and bawdry. Thou hast
thou heard the lues of the popish priests
or parsons of the countrey, with their de-
fices, exercises, and abuses. And henceof
hitherto.

Phile. What say you of Monkes, &
their doings? I would very fain heare
something of them, what fellowes
they be.

Of Monkes, their order, hipocrisie,
blasphemy, superstition, & abuses.

Stuperius.
They are such as forsake the world
utterly,

The Theater of

The order &
life of Monkes
described.

Apythe attyre
of monks.

Merites and
desert.

Selling of me-
rits.

Gifts for wor-
kes of supersti-

tyerly, and beake them selues to a cer-
taine kind of Steele, and austere life, by
wring eynes in the wilderness of desert,
or els in monasteries, and other religio-
ous houses, situate farre from hygge
wayes, and deuoyde of company. They
apparelle and habite as it is strange, and
monstrous, nay apish and foolish in fa-
shion, so is it of diuerse and sundry co-
lours. They prescribe to themselves cer-
taine very strict rules, and orders to liue
by, through the obseruation wherof, to-
gether with their works of merite, and
desert, they trust to inherite the kingdom
of heauen. Which place if merites might
purchase (as they cannot) why shold not
they haue it? for they haue suche store of
them, chat for money they will sel you as
manye as you list. And sometimes for
these their works of merite (or as they
please to cal them, works of supereroga-
tion) they haue benefices, farmes, gran-
ges, castles, & towers, yea whole townes,
countreies, & dukedomes given them, as y
sundry donations of diuers kings, dukes,
& others in old time can testifie. And no
marue, their holines is very greate, for

the Ropes Monarchie.

doe they not chaunt up Psalmes in the
 quier like hogs in p^rstall doe they not roze
 in the church like the fat hulk of Basan?
 doe they not fast & pray, & do many good
 works? And yet for all that, are they not
 worth a straw. For notwithstanding their
 fast and abstinence from certain meats,
 they will be sure to eat, & rive at the least,
 the shortest winters day that is. When
 at dinner they glubbye their paunches
 with all kind of dainties, so as their bel-
 lies swelling like ticks or boreseliches,
 their girdles are faine to bee loosed, that
 their guttes maye haue more scope: at
 these fastinge meales they will bee sure
 too haue all kinde of fische, all kinde of
 spices, & al maner of wines of the best, &
 yet notwithstanding these fellows fast to
 yea & merit greatly therby: but whether
 this be a true fasting, or not, both Bac-
 chus, Milo, & Apitius themselves prin-
 ces of drunkenesse, and gluttonye, I
 thinke, will deny. Thus through they
 hypocrisy and counter feit holinesse, they
 haue a longe time so bewitched the
 world, y^e euen kings themselves, dukes,
 Lordes, and others all in generall, haue

show how
 how strict it is,
 good Lord.

Fast of papists
 how strict it is,
 good Lord.

Fasting in
 gluttony.

Good works,
and Heauen
bought for
money.

• not onely thought them worthy ho-
ly menne, but also, haue bought good
workes, and heauen it selfe of them for
money.

Phile. Why doe they separate the
selues from other men in that sorte,
liuing in the wildernes and desert?

V Why monkes
liue in the wil-
dernesse.

Stupe. They say, they do it, because
the world being corrupt, they would not
be corrupt with the same: and because it
liueth in darknesse, and they in the light.
Because they are holpe, and the worlde
wicked, they good, and the worlde
naught, and therefore doe they flye from
it.

Yea but Syr,
they may doe
what they list.

Phile. These are vain allegations,
& friuolous reasons: for if the world
bee corrupt, (as it is) and sicke, may
dead in sinne, than hath it more need
of the phisition to heale the same, &
not to flie away: And if the world be
in darknesse, then hath it more need
of the light to shine amongst them.
And albeit that the worlde bee wic-
ked, may not they lyue godly in the
same notwithstanding? Did not Da-
niel, & many other Iewes in Babilon
liue

the Popes Monarchie.

liue very godly amongst the wicked? Did not Lot liue godly amongst the Sodomites? Did not Ioseph liue godly in Egypte, and many others? And therefore their separating of theselues from the worlde for these causes, is most superstitious, rayne, and ridiculous.

The godlye may liue godly amongst the wicked.

Str. You say very well. For although they p[re]tend that they forsake the world, yet it is but metre hypocrisie and deceit: for there are no men, that liue more in the world, nor of the world, then they.

The deepe hypocrisie of Monkes.

In so muche that there is no greates thinge anye where done, or attempted, but these Monkes bee at the one end of it. In assemblies for matters of publick, concerning the common weale, they are not only there, but also publish, and set forth lawes, statutes, and decrees of theyr owne authority. If any warre be toward, their counsel and advice is required, if any wedding or solen feast be any where solemnised, they are there. If any church be dedicate, they are at hand, or els the Comedy hath not all his partes. So that altheye that they

Monkes haue an oar in euery boate, and burn their lyps in euery mass pottage.

The Theate of our

Practises too
wyn worldye
credyt and to
lose heauen.

Vowes which
monks make.

Monkes they
religion wher-
in it consisteth.

pretend to lead quiet man liues, yet many
thou had a worldly life in them, if al-
others had lost it. To what ende therefore
seruetij their riote, they pompe, they
proude aray, their shauen crowns thorne
downe to the hard eares, or their houses
out of high wapes, and the like? Are
they any thing els, then counterfeite shad-
owes, and pretended shewes of sanctity,
and holines, to winne them credit with
all, and too get them estimation in the
worlde.

Phil. What kynde of vowes doe
they make, when they are made
Monkes? To what end? To obey
to what? To what? To obey
to what? To obey the Superintendent, or re-
gi of these houses, and to keep them
a vow singlet life. Wherby they vow to
live in poverty al the daies of their life,
and utterly to forsake the worlde, when
which they were nothing less. Now how
well they keepe, & performe their vowes
all the worlde seeth. Thus they be made
the worlde with their hypocrisy, and
fayned Religion consisting in phi-
ging, in rules of life, and sundry o-
ther

the Popes Monarchie.

ther lawes and gestures, quopned in the
crooked forge of their owne deceitfull
hyannes.

¶ While. How many sorts of monkes
are there, any moe then one?

¶ Stup! There are of diuers sorts, but
because I may be short, I will deuide the
monks into rich monks, and poore
beggars, euen such as get their lyuings
in playne begging. The meliour sorte
are such, as haue bene enriched by empe
rours, kings, dukes, & noble mē: who wil
lingly haue bestowed vpon them greates
possessions, & reuenues, yea whole coun
ties, together wth pastures, meadows, ci
ties, towns, parks, purlies, castles, tow
ers, vineyards, orchards, & sometime whole
dukedoms, & earledoms, to this end &
purpose, that by their prayers, merits, alms
deeds, & good works, their soules might
escape flaming fire of purgatory, and
come to rest: which things they promised
them without all doubt to performe.
¶ Phasing they haue vowed to forsake
the world, to fast and pray, & to mor
tific their liues, what should they doe
wyth these great possessions & glory

Two sortes of
Monks.

How Monkes
haue been en
riched in olde
time.

The Theater of

of the world? me thinke this is contrary to their profession, and maner of lining.

Stupe. You say true, but what then? No man may say, *Domine cur ita facis*, Sir you do amisse, but at is well & they do, and al truch that they speake, though it be starke false. Indeepe they faste (I cannot deny) but how? til they be as lean as a brail, they pray till they be as fast on sleepe as a Doymouse, and they increase pouertie, till they be as rich, as any Emperour, king, or prince vpon the earth. These are they that haue forsaken the world, and yet no men more worldly then they. For as he toheres and fine dalleyes were, where any pleasant meadowes, or pastures lay compassed about with plenty of woods, & warres, wherin they might keepe plenty of fish against fasting dayes raine vpon them: there commonly they plac'd themselves, these were the folitarie places, where these Porket fathers punished their fleshly people bodies, as you haue hearde before. And as for the sturclines of their houses they might compare with any prince,

Popish fastings.

Monkes planted themselves euer in the best places of the land.

Porket fathers.

the Popes Monarchie.

Whence, by Emperours whattheuer. For
 so mightily they were built either of stone
 or brick, or both, moated about, & having
 drawe bridges too drawe by when they
 woulde wth parkes, forests, and chases
 adioyning, impaled, and trenched round
 about, and well stored with all kinde of
 game. In the midst of these houses, co-
 monly they had stately towres, furnished
 with all kinde of munition, and bedeckt
 with curious furniture, and riche orna-
 ments and hangings to banquet & feast
 in. They conduits runne most plea-
 santly in euery place, their gardens, and
 orchardes lie most pleasantly on euery
 side, with fine bearded, curious knottes,
 and cloysters made quicke and lisse. So
 that it seemeth rather a pleasant Para-
 dise of delights, than a wilderness, or
 desert so full of affliction and sorrow.
 The other sort of monkes be they cha-
 lise (as I call you) of begging, of
 poising, and selling most miserably. But
 of monks be richly ported, and much
 selfe, and fewe roll, and fewe heather.

And is there not a certaine o-
 ther sort in the popes church, which
 they

The statelines
 of monks hou-
 ses.

The wildernes
 wherein monks
 do liue.

Monks living
 on begging,
 poising & ph-
 lylng.

The Theater of

they call Abbots? If there be I would
faine heare somewhat of them, for I
thinke they be all whelps of one lit-
ter, all pigges of one sow, and abscas-
thers of one nest.

Of Abbots, their office, sodomitic,
superstition, and horrible abuses.

Their office: Abbots enough, and more
than a good many. Their proper-
tie is this. They continue, and utterly
despise both the Monkes themselves, their
orders, rules, statutes, lynes, and quines;
contending with tooth & nayle (as they
say) to bee head ouer them. And as for
their conuersation, they are so well gi-
ue and vnderstandfully entlined, that neither
mayde, gyllie, nor wiffe (almost) can scape
their handes without vexing. At the
time (for the most part) as well the daye
as the night, they spend in wanton lech-
dances, filchle talke, in plaies, Exer-
cises, & the like lasciuious sportes ten-
ding

The proprietie
of Abbots.

The chastitie
of Abbots.

the Popes Monarchie.

bing unto vice. Their crowns they vse
too haue shauen, as the Monkes haue,
their beards cut very ill fauouredly, and
their coates hanging down to the mid-
dest of their backs, like a bag of sack
reput drinke in. Their superstition, blas-
phemie, and hypocrisie, is nothing infe-
rior to the others: and for the moste
detestable and horrible vices of Sod-
mitie and Buggery, they far exceed the
rest. I haue much heere of Abbots, and
they abused.

Abbots coules
like drasacks

What say you of begging
Friers, bee there any of them?
Of begging Fryers, their filthy Hy-
pocrisie, colonage, dissimulation,
couerousnesse, and abuses.

Superius.

Friers quoth you: Well I tell you,
the Pope hath whole Legions of
them, warmyng like swarines of Bees
in every Countie and Coast. And as
they

The Theater of

they be many in number, so be they
of diuers and sundry names.

Phil. What be those?

Fryers of dy-
uers and sun-
dry sorts and
names.

Stupe. Some are called Francis-
cane Fryers, of S. Francis, Dominick
friers, of S. Dominick, Benedictin fri-
ers, of S. Benedicks, Barnardine fryers
of S. Barnard, Augustine friers of S.
Augustine, and so of the rest. Other some
are called White friers, Blacke friers,
Gray friers, Obseruant friers, Fryers
Benedicats, Smocked friers, a thou-
sande others the like, which for serious-
nesse I lette passe, for as the saying is;
pauca sapienti, to a wise manne a fewe
things are sufficient. By these you
may coniecture what the rest are. These
friers with the rest of that flicke hoode
do all of them get their liuings by beg-
ging. By the practise whereof within
few yeres they heape vp to themselves
such mountaines of gold and siluer (and
yet it is a marueilous thing for they ne-
uer handle money neither, but belike it
is geuen them by miracle) that they
build them gorgeous houses, stately edi-
fices, and sumptuous mansions to dwell
in

Fryers neuer
handle money
(forsooth) and
yet haue whole
mountaines of
gold and siluer

the Popes Monarchie.

In furnished with all kind of necessaries
superfluities, comparable to any prince or
noble man. And these riches they get
with their hypocriticall prayers, longe
seruice, selling of masses, & by their o-
ther apothecaries of working down the
head, & the like, by their stumbling by
poetrie, filed eloquence, seuerer grauitie
& austeritie of life, by their crossing and
blessing, & by their deep profound flatter-
ry, and a thousand such deuises, wherein
they are so skillfull, that they maye
seem not practitioners, but masters, not
masters but doctors. One of these pub-
bles proceedeth al their game. Wherow
the exercise & practise wherof, they are
grown so impudent, that ther can be no
marriage solemnized neither in towne,
nor countrey, no feast, of good cheere any
where, but these shamelesse friers are re-
dy with bores in their hands, begging,
& crauing money, meate, drinke, and all
things els of euery one present. Neither
can any mā sit quietly either at dinner,
or at supper in his house, but in comme
these beging friers, crossing, blessing, &
so faring, that they wearie euery manne

and

How friers get
their riches.

Prety practises
for vices on
stages.

The impuden-
cy of fryers.

Begging friers
scratching eue-
ry man on the
elbow.

The Theater of

and away will they not till they bellies
be full and their backs well laden also.
Then when certaine holye times of fa-
ring and praying cometh in, that the
people must fast, pray, and do penance,
then, and neuer vncill then, their gaires
commeth tumbling in thicke and three-
fold. Then doth every man hye the too
fast, to pray and do penance for them, and
pay them well for theyr labour. Besides
these deuises they get abundance of cheir
good dames of the countrie both of cheese
puddinges, porke, bacon, trawes, fowle,
corne, hemp, flaxe, bread, pyes, custards,
flawnes, tares, and what not: for al is fish
that cometh to net, and nothyng com-
meth amisse, that carryeth a pennie, or a
halspeny on his back. And because they
may seeme to giue somewhat agayne,
they carrye about wyth them tootinge
glasses, needles, pinnes, pointes, laces,
ribbons, and other pedlary trifles, which
they bestow vpon their good dames of
the countrey for bussing the in the darke.
Which thing when they be about, leaste
they should be cumbered with vncrussing
of their pointes, they weare no hose at
all

How Friers
gaires comes
tumbling in.

My good
dames of the
countrie the
fryers beste
friends

The pedlary
ware of friers.

the Popes Monarchie.

all, but they doe goe on to the foot: so
that with little adoe, they may go to their
businesse. And if the good man chaunce
to come in, in the meane time to find him
at it, yet must he imagine that he is but
in shewing of her, and then all is wel.

Phile. How many sorts of Friers
are there?

Stupe. There be two sortes, the

Two sortes of
friers.

rich friers, and the poore begging friers.

The richer sort the Pope dispenseth
withall, giuing them leaue that after
they haue got their great riches togea-
ther by theyr begginge throughe the
world, they may bulde them gorgeous
houses, and stately buildyngs; plant or-
chardes; Gardens, Vineyardes and
what they wil: purchase landes and li-
uings as much as they please. Then are
they called by the names of Lordes be-
yng ashamed of the names of beggers
any longer. The poore begging friers
are such, as by theyr orders are constrain-
ed to remaine in pouvertie & to beg as
long as they liue. By the the Pope utter-
eth his merchandize, and getteth him-
selfe into fauour of euery one. For the
better perfourmaunce whereof they

The poore fri-
ers doe better
seruice to the
pope then the
rychs.

make

Fryers make
no conscience
of lyes.

The practise
of fryers.

Commission
to friers to en-
quyre after he-
retikes.

make no conscience to tel lies, to weach
fables, & to better Cantuarbury tales for
the word of God. They come & raunge
all abroad euery where, both by sea and
land: they creepe into the bosomes of
kings, princes, noblemen, gentlemē, sub-
iects, & others, seeking by all meanes
possible to withdraw them from the way
of truch, & to establissh their dads king-
dom. And thus by this meanes, they vp-
holde the popes estate, and their owne
credit and wealth.

Phil. What further authoritie haue
they?

Stup. They haue commission graunted
thē frō y^e pope (for feare least their proud
kingdom should catch any s^catte) to en-
quyre after heretikes lollardes, & other
schismaticks, which deuide thē selues frō
their blasphemous church. By force of
whitch commission (like bloody butchers
dogs) they trouble good mē: & women,
& in the end, suck their blood, by burning
their bodiēs to ashes, if they wil not for-
sake the truch, & beleue their lyes. But
if there be any out of their iurisdiction,
whō they cannot handle so, then sal they

the yeere of our Lorde God. 1523. And
 coming to the Pope afterwarde, con-
 firmed the same order of Iesuites by his
 Bulles. These holy Iesuites (so losch)
 are bowelles as well as the reste, but
 whereas the others make but 3. bowes,
 they make foure. First, they bowe
 ponertie, secondarily, chastitie: thirdly,
 obedience, and fourthly, that they will
 erudge ouer all the world if they be com-
 manded eyther by the Pope, or any of
 their good masters els, to set abroch po-
 pery, to abandon Christianitie, to plante
 supersticio, & to root out goodly religi-
 on, for this is their chiefeff office, as far
 as euer I coulde perceiue. And of suche
 perfectio are they thought to bee, that in
 holines they are comparable to y^e maiestie
 of god, in godlines excellling the angels
 & in rightuoulnes far surpassing y^e com-
 mon nature of mankind. And therefore
 haue they taken to themselves a name
 deriued very blasphemously fro y^e name
 of Iesus. To this end no doubt, that they
 may be thought to bee the seruants of
 Iesus and none els, and too holde the
 trueth, and none but they.

Iesuites ma-
 foure vices

The chiefeff
 office of Iesui-
 tes,

The pretended
 holinesse of se-
 dicious Iesuits

The Theater of

In deceitfull
kneelians, ha
ing al shewes
of godlines, &
yet none at al.

esuites creepe
secretly into
the minds of
the nobility.

These lecherous Jesuits, a penitents
know of vipers, run routing, fro place to
place, from countrie to countrie, now o-
penly now secretly, sometimes in their
priestly habite, and, sometime in serving
mans attyre, now like lawiers, then like
Courtiers, now like one sorte of menne,
and then like another, and all to roote
up (as I haue said) chritianitie and too
plant poperye. And if they perceiue
that the prince wyll not incline to theyr
humours, nor agree to theyr ydolatrie,
and papistrie, but mayntayne the true re-
ligion of God, then fall they to this pol-
iticie. They creepe secretly into the
mindes of the Nobilitie, Gentry, and
Communitie, endeavouring by al means
possible to draw theyr hearts from their
allegeaunce, and obedience too theyr
lawefull Prince, to dislike of all things
and too sowe the seedes of Sedition,
to moue Rebellion, Insurrection, Com-
motion, Warre, Mutinie, Murther,
Blooshed, and all kynde of trouble: to
this ende, that they and their Complices
may with more securitie make Inuasi-
ons, and Incursions into that Realme,

the Popes Monarchie.

nists, Lateranies, George's, Iohanni-
 ans, Trinitaries, Iudians, Ambrosi-
 ans, Magdalians, or Lazarines, redde
 Augustines, Heleni's Sophians, Win-
 cesbaterers, Gregorians, Cōstātinop-
 olitanes, Columbians, crossed bre-
 theren, Fratres clauorum, blacke fri-
 ers, bretheren of the holy sepulchre,
 brethré of the vale of Iosaphat, brethré
 of S. Ioseph. brethren of S. Rufines, &
 a thousande others. Also of womē, as
 Bagghines, Cloke Nuns, sisters Cha-
 nonesses, Ancestles. Next come in
 their orders of Heremites, as Here-
 mites of S. Antonie, Heremites of S.
 Hillarie, of S. Macarins, of S. Theon,
 of S. Frontinean, S. Horns, S. Helene,
 S. Apollonia, S. Paule the Heremite, S.
 Piamotus, S. Casemianus, and infinite
 the like members of the same rabble, all
 which too recite, were, *in finitum finitū*
comprehendere, that is, to comprehend
 that in number whiche is wythout
 number. Besides these, they haue also
 knights of the Rhodes, or of Malta,
 Dutch knights, the knights of Sayne
 James, our Ladies knights, S. Geo-

Orders of w
men.

Orders of H
remits.

The Theatre of

ges knights, knights of Iherusalem, Calatravenses, Montenicens, Garterion-
ses, Templers, Iesuites, and the like
which for breuities sake I omit.

Phile. I pray you what is the or-
der and originall of these Iesuites?
Iesuites their order, originall, trea-
son, hypocrisie, and sedition.

Superius.

the order and
beginning of
Iesuits.

THE order of these donngbill Iesu-
ites was first founde out in the yeere
of our Lorde, 1537. by a Spaniarde
borne in Biskey, named Don Egnatio
Leguicola, who with twelue of hys com-
panions, whom he called hys Apostles,
went to Rome, from thence too Venice,
pretending to goe too Iherusalem, but
finding no shipping at Venice ready, re-
turned to Rome againe, where he pub-
lished and set abroche hys holy religion
of Iesuitanisme, neuer heard of before
since the beginning of the world. There
was also one Iohn Peter Guarrassa,
Bishop of Quietta, a litle before found
out a stamp or patterne of the same in
the

of the Popes Monarchie.

they are kings and princes ouer sinne,
that they haue cut of, and diuided them
selues from the world, with many other
like fanaticall mysteries.

Phile. Are these fryers also an-
nointed as others are, at the time of
their initiation?

Scupe. They are all annoynted,
euen from the highest to the lowest, fro
the meanest priest to the head ruler, & go
uerner of all. But from whence they de-
riue this annoynting, and greasing I
cannot tell, except it be from the ceremo-
nies of Moses lawe: which if they doe,
then vnto they Christ to be come, and
to haue fulfilled the lawe for vs. For all
ceremonies of Moses lawe ceased, and
were abrogate by Christe, as beeing but
types and shadowes of things to come,
and therefore may they not be vsed now
vnder the Gospel without great impi-
etie. And albe it that they grease and an-
noynt themselves at sundrie times, yet
especially doe they it: at three severall
times: namely, the day of their chaſti-
ty, the day of their consecration, or in-
itiation (as they call it) & at y day of their

Fryers all an-
noynted.

Their ceremo-
niall lawe of
Moses abroga-
te by Christe.

Friers annoin-
ted at three
times especial-
ly.

The Theatre of

Thy, holy oyle
which appease
th broyle.

Before all this, the church, & churches
walles are anointed, the high altar, the
bels, & every thing els almost: for their
holy oyle hath a wonderfull power, and
force in it selfe, & therefore as without it
they can almost cōure nothing, so with
it they canne (in effect) doe any thing.

Phil. What other orders of reli-
giō haue they besides these that you
haue spoken of?

Orders of religion amongst the pa-
pistes.

Stuperius.

The infinit of
ers of religio
amongst the
papist.

They haue infinite orders of religi-
on, and religious men, as orders of
the Basilians, Augustinians, Benedic-
tines, Dominicās, Iacobines, Carthu-
sians, Carmelites, Lady brothers, Ser-
uitors, Obseruants, Conuētnals, Pe-
nitenciaries, Minimers, Capucines,
Mendicants, Cluinars, Camaldulē-
ses, Valenbrosentes, Cisteriencs,
Bernardines, Coelestines, Gibertenē-
ses, Milicenses, Castellenses, Mount-
tolenites, Castinenses, Armeres,
Regulars, Premonstratēses, Whillia-
mites

of the Popes Monarchie.

do making of filthy booke, & rapling
pamphlets against the, therby to discre-
dit both them & the doctrine which they
professe. They are also ghostly fathers, &
do shew as wel kings, princes, dukes, &
noblemen, as also all others of what de-
gree soeuer they bee of, & haue absolute
power (or els they lye) to absolue them
of *culpa & pena*, (as pleaseth them to di-
stinguish) from their sinnes, and the pu-
nishment due for the same, so soone as
euer they haue whispered the into their
eares. This is a deuise, passing all be-
uises, for by this he knoweth and vnder-
standeth the secretes of al both men, and
women, of kings & princes, & if they per-
seue any thing to bee intended against
the state of their vsurped kingome, they
certifie the pope of it, who straight way
sendeth out his flashing thunderbolts of
excommunication, neuer ceasing til the
authours of that practise be cursed with
hoke bell and candle, as blacke as Hell
pitch. These friers cary pardons through
the world, shew & forgive sin, certifie &
pope of the secretes, & estate of euery coun-
trie, & often times return to Rome with

W

there

Shrifte a braue
deuile for pa-
pists and such
as maketh
theyr purpos

The popes
curse is Gods
blessing no
doubt.

The Theater of

their bags, and their caskets full of money like saichfull children of a cursed father.

Phile. Haue these poling friers shauen crownes as the other theyr cousin germanes the monks haue?

Stupe. Yea, their crownes are shauen, but after another maner. For loke how much holier they be then the monks or any others, so muche broder are their crownes shorne than any others: and therefore is there no bayre permitted to growe all their head ouer, saue a round ring or circle, compassing their pate like a headlace or band, with these shauen scellies they range all abroad, bespelling all others that haue not their heads so shorn as theirs is.

Phile. I wonder that they bee not ashamed to put off their hats, or to let their heads be scene bare?

Stupe. They shame at nothing. For knowe you not, that they haue brisen faces, and therefore cannot blushe. But if they hadde not, yet woulde they not blushe at this: for say they, hereby is signified great thinges: as namely, that they

Friers crownes
broder shorne
than any others
because they
are holier then
any others.

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